A N

INTRODUCTION

T O

LANGUAGES,

Literary and Philoſophical;

Eſpecially to the

ENGLISH, LATIN, GREEK and HEBREW:

Exhibiting at one view their

Grammar, Rationale, Analogy and Idiom.

IN THREE PARTS.

By ANSELM BAYLY, *L. L. B.*

LONDON:

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PREFACE.

THE *title, which is given to the following ſheets,* "*An Introduction to languages, literary and philoſophical,*" *is taken from a hint in Lord Bacon's inſtauration*; ‖ *where he ſaith,* "*Grammar we divide into two parts, literary and philoſophical; the one employed ſimply about tongues themſelves in order to their being more expeditiouſly learned, or more correctly ſpoken, and he might have added, more correctly written; but the other is in ſome ſort ſubſervient to philoſophy, ſetting forth the various properties of languages, and ſhewing wherein each of them excelleth and falleth ſhort.*" *The uſefulneſs of a rational Grammar, which Lord Bacon ſetteth down as wanting, muſt be ſelf-evident to every one; and ſhould I not deſerve the praiſe of completing his ſo excellent a plan for its ſupply, I may at leaſt hope to eſcape the reproach of dullneſs in attempting it.*

Some readers may at firſt ſight be inclined to treat the formation of ſounds in chap. 2. with the pleaſantry of a Moliere; but perhaps a ſecond reading might change their laugh into a ſerious approbation of its great importance in teaching a diſtinct and articulate pronunciation. Many*

‖ Sect. 16. ed. Shaw.

* In le Bourgeois Gentilhomme.

ny wiſe men, particularly Dr. Wallis,† Jn. Conradus Ammar,‡ and Biſhop Wilkins were ſo far from thinking this point unworthy their conſideration, that they have written largely on it, and ſhewn its uſe in aſſiſting ſuch to ſpeak as are born deaf and dumb: How much I have fallen in with them without ſeeing either till this chapter was printed off, and ſtated the formation of the ſounds in ſpeech more clearly and exactly let the reader judge.

The firſt and ſecond parts on Grammar may be of great uſe to ſuch as have not learned language by it in their youth, and of ſome uſe even to thoſe that did; becauſe though they were taught by Grammar, yet perhaps it was only mechanically and arbitrarily, without any explanation of the terms, or reaſon of the rules: But in this ſcheme of Grammar no technical term is made uſe of till it be firſt explained either by a definition, or repreſentation of the thing itſelf, and reaſons are aſſigned for the peculiarities of languages, and uſages in Syntax. The Diſſertations in the third part are more entertaining, particularly that on the origin of language, the riſe of Alphabetical writing, and on ſtyle and elocution: In ſhort, here is an attempt to give a rational and univerſal view of language from its elements through the ſeveral combinations and powers in writing and ſpeaking; and let candor excuſe any defects in the ſubject matter, or errors in the printing.

† Sonorum formatio Lat. Gram. ‡ Surdus loquens.

LANGUAGE conſiſteth of LETTERS, WORDS and SENTENCES:

Theſe are the Subject of

GRAMMAR | *Grammatica* | Γραμματικὴ | ראשית חכמה

GRAMMAR then is the Art of teaching the true Sound and writing of Letters, the Diſtinction of Words and their Conſtruction in Sentences; called

Orthoepy,	*Analogy,*	Ὀρθοέπεια,	Ἀναλογία,
Orthography,	*Syntax.*	Ὀρθογραφία,	Σύνταξις.

PART the FIRST.

ORTHOEPY and ORTHOGRAPHY.

CHAP. I.

Of *LETTERS.*

LANGUAGE too hath its Elements; which are a certain Number of ſimple Sounds, formed by the Organs of Speech, the chief of which is the Tongue; and are expreſſed by certain Characters or Marks, commonly called

LETTERS or the ALPHABET | *Literæ* | Ἄλφα βῆτα.

The ALPHABET

IN

Engl.	*Lat.*	*Greek.*				*Hebrew.*	
A a	*a*	A	α		ἄλφα		אלף א
B b	*b*	B	β	ϐ	βῆτα		בית ב
C c	*c*	Γ	γ	ſ	γάμμα		גימל ג
D d	*d*	Δ	δ	∂	δέλτα		דלת ד
E e	*e*	E	ε		ἐ ψιλὸν		הא ה
F f	*f*	Z	ζ	ζ	ζῆτα		ו ו
G g	*g*	H	η		ἦτα		זין ז
H h	*h*	Θ	ϑ	θ	θῆτα		חית ח
I J i j	*i*	I	ι		ἰῶτα		טית ט
K k		K	κ		κάππα		יוד י
L l	*l*	Λ	λ		λάμϐδα		כף כ
M m	*m*	M	μ		μῦ		למד ל
N n	*n*	N	ν		νῦ		מם מ
O o	*o*	Ξ	ξ		ξῖ		נון נ
P p	*p*	O	ο		ὁ μικρὸν		סמך ס
Q q	*q*	Π	Γ	ϖ	π ϖῖ		עין ע
R r	*r*	P	ϱ	ρ	ϱῶ		פא פ
S s ſ	*s*	Σ	ζ	σ	ς σῖγμα		צדי צ
T t	*t*	T	τ	7	ταῦ		קוף ק
U u	*u*	Υ	υ		ὐ ψιλὸν		ריש ר
V v	*v*	Φ	φ		φῖ		שין ש
W w		X	χ		χῖ		תו ת
X x	*x*	Ψ	ψ		ψῖ		
Y y	*y*	Ω	ω		ὠ μέγα		
Z z	*z*						

Final Letters, ך ם ן ף ץ

The Order of the *HEBREW* ALPHABET is thought juſtifiable by Scripture, *Lament.* 1, 2, 4. *Pſalm* 119.

Hebrew is writ and read in a manner reverſe to *European Languages*, from *right* to *left*.

א ה ם ת

Theſe four Letters are often drawn out to a great Length for Ornament, or filling up a Line to avoid the Diviſion of a Word.

CHAP.

CHAP. II.

The Sound of the Letters by the Organs of Speech.

A	α	א	THESE Letters have their Sound by opening the Mouth wide and closing it again by Degrees, as in these Words, *all*, *ell*, *ill*, *lo*, *full*; or *aw*, *eat*, *ye*, *oh*, *wooe*: and, because they have hereby an open, *vocal* Sound, or, because they are continually *called* upon for their Assistance in sounding and forming Words, they are named
e	ε, η	ה	
i	ι	י	
o	ο, ω	ו	
u	υ	ו	

VOWELS | *Vocales* | Φωνήεντα | אמות הקריאה

The VOWELS are pronounced as above in *German*, *Italian*, *Spanish*——

IN the Articulation of the VOWELS the Breath and Sound are emitted freely from the Lungs and Breast; and it is by an Union with them, that the other Letters receive an open, *vocal* Sound: hence they are named

CONSONANTS | *Consonantes* | Σύμφωνα.

Every CONSONANT hath a simple Sound of its own without the Help of a VOWEL, though not open and vocal: In the Formation of the CONSONANTS the Breath and Sound are intercepted in their Passage with a greater or less Compression by the Tongue and Lips, in the Manner following.

d	δ	ד	Formed by the Tongue laid flat and pressed hard against the Roof of the Mouth, forcing a strong Sound at the same Time in the Mouth; as in *made*.
t	τ	ת	By the Tip of the Tongue fixed to the Root of the upper Teeth, sending forth a soft Sound or rather no Sound, but a mere Expression of the Breath at removing it; as *Mate*.

*th**	θ	ט	By tenderly preſſing the Tip of the Tongue between the Teeth, and making an Aſpiration at the ſame Time: *Length*; an aſpirate *t*.
l	λ	ל	By the Point of the Tongue fixed to the Roof of the Mouth, and ſending forth a Sound at the ſame Time through the Mouth; as in *Mole*.
n	ν	נ	By the Tongue placed much as in *l*, but a little more flat, and forcing a Sound through the Noſtrils; as *Drone*.
r	ϱ	ר	By turning the Tip of the Tongue quick a-long the Roof of the Mouth towards the Throat, at the ſame Time giving a jarring, tremulous Sound; *Before*.
s	σ	ס	By pointing the Tip of the Tongue a little to the lower Teeth, and making a Hiſſing between the Teeth; as *Leaſe*.
z	ζ	ז	By the Tongue, as in *s*, but inſtead of a Hiſſing; ſending forth a ſtrong buzzing Sound; as *Blaze*.
c	χ	כ	By fixing the Tip of the Tongue to the lower Teeth ſo as to make the upper Part of the Tongue preſs a little againſt the Roof of the Mouth; giving a ſhort breathing Sound at removing it: as in *Call*, *come*, *Cuſtom*, *Lac*.
g	γ	ג	By drawing back the Tongue, and ſtopping the Paſſage ſo as to confine a Sound forced in the Throat; *Gall*, *Good*, *Gun*.
b	β	ב	By preſſing the Lips hard together, and forcing a Sound by burſting them aſunder; as *Glebe*.
f	φ	פ	By the lower Lip ſoftly laid to the upper Teeth, and making a quick Aſpiration: as *ſafe*; an aſpirated *b*.
m	μ	מ	By holding the Lips together and ſending forth a Sound through the Noſtrils: as *lame*.

h, is

* The *Engliſh* make great Uſe of this ſoft Aſpirate, and expreſs it by *th*: it were better to expreſs it by a ſimple Character; that of the *Saxons* was Ð, ð, as in Baðe. The *Engliſh* alſo give a ſtrong aſpirate *Sound* to *th*; as in *this*, *that*, *thoſe*, *them*, *they*, *the*, *thee*, *thou*; here it is a Kind of aſpirate *d*.

h, is now merely a gentle aſpiration before Vowels, receiving no Articulation from any Organ of Speech; it therefore cannot be conſidered as a Letter; but as a Mark of Aſpiration only.

k, *q*, as now uſed, are ſimilar to *c* before *a*, *o*, and *u*.

x, A compound or double *Conſonant* of *cs* or *gz*, as in *expand*, *exact*; ſounded as if wrote, *ecspand*, *egzact*.

p, a ſoft *b*, its half.

w, ſimilar to *u* in *full* or *fool*, as in *Wolf*.

y, ſimilar to *i*, as in *holy*; or to *ie*, as *Enemy*, *ſignify*; *Enemies*, *ſignified*.

v, a hard *f*.

v,

η, ω long; ε, ο ſhort: η was antiently an Aſpirate, but inſtead of it is now uſed this Mark ‘ called *Spiritus aſper*, to diſtinguiſh it from its oppoſite Mark ’ called *Spiritus lenis*: the firſt is always over ρ and υ at the Beginning of a Word, as, ὑπο, ῥεω; alſo it, or the ſecond, is over other *Vowels* at the Beginning, as, ἑπτα, ἀπο, ὡς; both are over ρρ in the Middle, as, ἐῤῥήθη.

χ, ſounded by the *Welſh*, *Scots*, *Germans*, *Spaniards*, as an aſpirate γ; by others as the *Tenuis* κ: In *Engl.* and *Latin* it is uſually expreſſed by *ch*, and ſounded as an aſpirate *c*; as in *Melchizedeck*, *Archbiſhop*.

ξ, a Compound of κσ, χσ or γσ, as in ἄναξ, ἄνακτος; ὄνυξ, ὄνυχος; τρύξ, τρυγὸς.

ψ, a Compound of βσ, πσ or φσ; as in ὤψ, ὠπὸς; φλὲψ, φλέβος; καῖῆλιψ, καῖῆλιφος.

π, a ſoft β, as in Πόπλιος, *Publius*.

N. B. γ before γ, ξ, κ, χ, or ν hath the Sound of *ng* in *Engliſh*, as in ἄγγελος, λύγξ, πέφαῖκα, ἔγνω, γνὼμι.

F hard was much uſed by the *Greeks*, particularly the *Æolians*; who called it διγαμμα, from its Likeneſs of two *Gammas* Γ Γ

Thus

ח a ſtrong guttural aſpirate ב; like *ch*, as it is ſounded by the *Welch*, and *Germans*; as in *Bâch*, *lachen*: *gh* by the *Scots*; as in *ſigh*: *x* by the *Spaniards*, as in *abaxo*.

ק, its general Sound now given is ſimilar to כ; it is ſounded like *ch* in *Engliſh* ſometimes.

ע, *ng* in *Engliſh*.

ש, *ſh* in *Engliſh*, the aſpirate ס.

ץ, *s* in *Pleaſure*, the aſpirate י.

Thus

v and *f* are often interchanged, as, *Life live*, *Strife ſtrive*, *Leaf Leaves:* Country-people generally ſound *f* hard.

v is alſo changed into *u* before a *Conſonant*, as, *reſolve Reſolution*; *caveo cautum:* It is very natural for *u* before another *Vowel* to fall into a hard *f*, when ſounded quick; as it is for *i* before a *Vowel* to fall into the *Conſonant* Sound of *j*, i. e. *ch* hard, as ſhewn below.

The *Engliſh* have certain ſimple Sounds, for which they ought to have ſingle Characters; as that ſignified,

Firſt, by *ſh*, as in *ſhall:* or by *t* or *ſs* or *c* before *i* with another Vowel *generally*, as in *Patience*, *Salvation*, *Poſſeſſion*, *gracious*; an aſpirate *s:* the *German* and *Italian ſc* before *e*, *i*; the *French ch* before any *Vowel*.

Secondly, by *ch*, as in *ſuch*; and its like, but ſtronger, by *g* before *e* or *i* generally, and by *j* before any *Vowel* always; as in *Gem*, *Ginger*, *Judge*, *Judgement*; an aſpirate *c:* the *Italian* ce, ci, ge, gi.

Thirdly, that given to *s* in *Pleaſure*, *Diviſſion*, an aſpirate *z*; the *French Je*.

Laſtly, that given generally to *n* before and after *g*, *c*, *k*, *x*, as in *ſang*, *ſing*, *Length*, *Song*, *ſung*, *Reign*; *Tincture*, *drank*, *drink*, *drunk*, *know*; *anxious*, *Lynx*. This Sound hath much the Nature of a *Vowel*. The *French* uſually give this Sound to a ſingle *n* after a *Vowel*; as in *dans*, *rien*, *cinq*, *donc*, *un*.

Engliſh might be learned much ſooner than it commonly is both by Children and *Foreigners*; and again, *Foreign Languages* by *Engliſhmen*, if taught by ſome ſuch ALPHABET as the following; formed from the above Account of the Formation of ſimple Sounds by the Organs of Speech.

THE

THE *ENGLISH* ALPHABET,

In two Columns; the *first* containing Characters expreſſive of primitive ſimple Sounds: the *ſecond* of ſimilar.

Capt. Rom.	*Ital.* Character.			Power.	Name.
	VOWELS.				
A	a	*a*		all	aw
E	e	*e*		ell	ea
I	i	*i*	y	ill, holy	ye
O	o	*o*		ore	oh
U	u	*u*	w	full, wolf	wooe
	CONSONANTS.				
D	d	*d*	Linguals	made	de
T	t	*t*		late	te
th			th, *hard*	loveth, the	eth, the
G	g	*g*		gun	gu
C	c	*c*	K, k, Q, q	call, quake	ca, ke, qu
ch			ge, gi, j	each, age, jamb	ech, ge, ja
ng				ſong	ong
L	l	*l*		male	le
N	n	*n*		mane	ne
R	r	*r*		are	re
S	s	*s*		leaſe	ſe
ſh				fleſh	eſh
Z	z	*z*		blaze	ze
ſ in *Pleaſure*					
B	b	*b*	P	glebe, hope	be, pe
F	f	*f*	V	ſafe, ſave	fe, ve
M	m	*m*		lame	me

Labials

H h *h*, a Mark of Aſpiration, as in *Hat*.

X x *x*, *cs* or *gz*, as in *except*, *example*, *exact*; pronounced as if wrote thus, *ecſept*, *egzample*, *egzact*.

Thus

Thus the CONSONANTS have a ſimple Sound of their own; and they might in general be diſtinguiſhed into thoſe of the Tongue with the Name of *Linguals*, and of the Lips, *Labials*: If the particular Situations of the Tongue in forming them be conſidered, there will ariſe other Diſtinctions; as, Letters of the Teeth, called *Dentals*; of the Palate of the Mouth, *Palatines*; of the Throat, *Gutturals*. Again, from conſidering them as having leſs or more a Vocal Sound, ſome are called *Mutes*; ſome *Semivowels*, of which four are named *Liquids*, viz. *l, m, n, r*: laſtly, the *Mutes*; ſome are attended with a gentle, ſome a middle, and ſome a ſtrong Aſpiration; hence they are diſtinguiſhed by the Terms *Tenues*, *Medies*, and *Aſpirates**.

CHAP. III.

Of LETTERS interchanged in Sound.

IT may ſeem to be a very juſt Maxim in Theory, that each Letter ſhould always preſerve its own Sound; but in Practice this hath never been the Caſe in any living Language: natural Defects in the Organs of Speech, or a Miſuſe of them; an Affectation of what may be thought a fine and polite, or rather, as it may well be called, a finikin Way of Speaking; a ſhort and quick Expreſſion; or its oppoſite Extreme, a heavy, drawling, whining, canting Pronunciation; theſe and many other Methods contribute to a Change of Sound between the Letters; particularly thoſe that approach neareſt in Formation; as,

Firſt, the VOWELS:

Theſe are *long*, *ſhort*, *very ſhort* by Nature, by being interchanged or mixed: as thus in *Engliſh*.

A,

* Theſe Terms are from the *Latin Lingua, Labium, Palatum, Guttur, Mutæ, Semivocales, Liquidæ, Tenues, Mediæ, Aſpiratæ.*

A, Its native Sound is broad, deep and long, as in *all*, *Aw*, *War*, *daub*; but it hath generally a mixed Sound, as in *Man*, *Bath*, *many*, *Mary*, *fair*, as if wrote *maen*, *Baeth*—— So in Words with *e* final, which is mute or ſerveth to lengthen another Vowel; as in *make*, *take*, pronounced as if wrote, *meak*, *teak*, as in *eat*, *break*, *ſpeak*: the *German* ä; *French ai*.

E, This is the next open Sound, which, as it is narrower, ſo it is ſhorter than *A*; as in *ell*, *Men*, *merry*, *prefer*: this often becometh very ſhort by falling into *i*, as in *me*, *he*, *ſhe*, *Engliſh*; *e* after *b*, and before *w* or *e*, hath always the Sound of *i*, as in *begin*, *Dew*, *keep*; as if wrote, *bigin*, *Diew*, *kiep*; like *View*, *Chief*, *Field*: alſo *e* before *ar* hath generally the Sound of *i*, as in *Fear*, *dear*, as if wrote *Feer*, *deer*, as in *Peer*: *ea* otherwiſe, *e* before *i* and with *e* final, make *e* long; as in *Beam*, *Dream*, *deceive*, *Glebe*, *Theme*, *Bane*. N.B. *E* final is pronounced in moſt proper Names derived from *Latin*, *Greek* or *Hebrew*, as *Phebe*, *Epitome*, *Candace*, *Jeſſe*; becauſe in thoſe Languages all final Vowels preſerve their Sound: But *e* before a final *Conſonant* is very often mute, as in *takes*, *even*, *open*, *mixed*, *expreſſed*; as if wrote, *teaks*, *evn*, *opn*, *expreſsd*, *mixd*.

I, This is again narrower and ſhorter than *e*, as in *ill*, *fill*, *Sin*; here *i* may be ſaid to be *ſhort*; but *ie*, *ee*, generally make i *long*, as in *Eel*, *Field*, *feel*, *ſeen*; *i* hath alſo a mixed Sound given it, like *ey*, *ei*, in the Words *Eye*, *by*, *neither*; ſo with *e* final, and before *nd*, *gn*, *gh*; as in *Life*, *Mind*, *Sign*, *high*: the German *ai*, *ei*, *ey*.

O, Sometimes its Sound is ſimilar to *a* long, but a little more round; as in *oh*, *goad*, *more*, *grow*; but generally it is either the very ſame with *a* broad (but ſhorter than in *all*; as in *God*, *Lord*, *Lot*: this is properly *a* ſhort) or *u* very ſhort.

U, Its true, ſimple Sound ſeemeth to be that *ſhort one* expreſſed in the Words *full*, *pull*, *Bull*; and by *oo*, as in *wooe*; in *French* by *ou*: *oo* may be ſet down as *u long* generally, as in *Fool*, *Pool*. But *u* hath moſtly either a mixed Sound

of *iu* or *ieu*, expreſſed in the Words *Dew*, *View*, *you*; as in *due*, *Duty*, *peculiar*, *pure*; as if wrote, *piur*, *pieur*: or it hath a peculiar Kind of exceeding ſhort Sound, an obſcure, indiſtinguiſhable *Vowel*; as in *run*, *Gun*, *Murmur*: like the French *e* feminine; or *y*, as commonly ſounded by the *Welſh*.

N. B. The other *Vowels* fall into this laſt Sound, and become very ſhort, when pronounced quick; as *a* in *aver*, *general*; *e* in *Manner*; *i* in *Bird*; and particularly *o*, as in *ſome*, *London*: *on*, *om*, *our*, *ous* final in all Words, as in *Son*, *Salvation*, *Kingdom*, *Favour*, *gracious*, *grievous*: *o* in *to*, *do* is changed into *u* ſhort. *U* is ſometimes changed into *i* ſhort, as in *buſy*, *Buſineſs*; into *e* ſhort, as *bury*, *Burial*.

The CONSONANTS interchanged in *Engliſh*.

c, before *e*, *i*, *y*, changeth into *s*, as in *Cenſor*, *City*, *Cymbal*.

p, before *h*, into *f*, as in *Prophet*.

g, before *h* is either changed into *f*, as in *rough*, *laugh*; into *th*, in *ſigh*; or it is mute, as in *high*, *nigh*; and thus the aſpirate *g* is loſt among the *Engliſh*: ſo it is among the *French*, *Italians*, *Portugeſe*; but is preſerved by the *Jews*, *Welſh*, *Iriſh*, *Scots*, *Germans*, and in ſome Meaſure by the *Spaniards*.

s, often falleth into *z*, particularly between two *Vowels*, and when final; as in *theſe*, *Deſire*, *is*, *implys*, *buſy*, *Wiſdom*.

d, final after *e* mute, hath often the Sound of *t*, as in *mixed*, *expreſſed*; as if wrote, *mixt*, *expreſt*.

g, and *k* before *n*; *l* before *k*, are often mute, as in *gnaw*, *Reign*; *knit*, *know*, *walk*, *talk*: *l* before *d* is mute in *would*, *could*, *ſhould*.

b, before *t*, and after *m*, is often mute; as in *Doubt*, *Debt*, *Lamb*, *Limb*.

d, before *g*, is in a Manner ſilent; as in *Judge*, *Lodge*.

In-

Interchange of Sounds undoubtedly happened in *Latin*, *Greek* and *Hebrew*, while living; but as they are now little known and of leſs Conſequence to the underſtanding thoſe Languages, ſo herein, for the moſt Part, every Nation may follow its own Pronunciation.

CHAP. IV.

The LETTERS interchanged in Writing.

INTERCHANGE of SOUNDS unwarily introduceth that of LETTERS; and this, the Change and Loſs of a Language.

A ſingle *Conſonant* between two *Vowels* is apt to be pronounced very ſtrong; hence for the moſt Part double Letters ſo frequent in *Latin*, *Greek* and modern *Languages*, as in

Sinner | *mollis* | Γραμμα.

The *Engliſh* very often in Writing, but almoſt always in Pronunciation, double a *Conſonant* between two *Vowels*; and pronounce the preceding Vowel *very ſhort*, as *any*, *Anarchy*, *ever*, *Lenity*, *Living*, *another*; pronounced *anny*, *Annarchy*, *evver*, *Lennity*, *Livving*, *anothther*.

The interchangeable Letters are thoſe of the like Organ, being a Kind of COGNATE LETTERS: namely, the *Vowels*; and among the *Conſonants*,

COGNATE,								
					TENUES			
P	C	S	T		Π	κ	τ	*N.B.* η, ι, υ, ω, are deemed immutable; but α, ε, are often changed into η, and ο into ω.
					MEDIES			
B	G	z	D		Β	γ	δ	
					ASPIRATES			
FV	ch, ſh,		th,		Φ	χ	θ	
					LIQUIDS			
L				m	λ		μ	
R				n	ρ		ν	

 When

When two or more Vowels meet together and form a mixed Sound, they are called

Diphthongs, Triphthongs *proper*; others *improper*.	*Diph* / *Triph* } *thongus*	Δι / Τρι } θόγγος.
ai, ei, oi, ui; eu, ou; ea; fair, eight, void, quit; feud, out, each.	*ae*, *ai* or æ; *au*; *ei*; *eu*; *oe* or œ; *aetas*, *muſai* or æ-*tas*, *muſæ*; *audio*, *heu*, *euge*, *poena* or *pœna*.	αι or ε; ευ or ᾳ; ου or ϒ; αι, αυ, οι. The three laſt are ſhort and mutable; the others long and immutable. *N. B.* A Vowel following another is ſaid to be pure.

One or more Letters in a Word taken together, and pronounced by themſelves, are called

Syllable	*Syllaba*	Σύλλαβη.

A Word of one, two, three or more Syllables is called

Mono / Dis / Tris / Poly } ſyllable.	*Mono* / *Dis* / *Tris* / *Poly* } *ſyllabum.*	Μονο / Δισ / Τρισ / Πολυ } σύλλαβον.
Foot, Mouth, among, Charity.	*Pes*, *Os*, *in-ter*, *Ca-ri-tas.*	Πῦς, Στό-μα, Ἀ-γα-πὴ.

It is ſhewed above how the VOWELS are *long*, *ſhort*, *very ſhort* in Proportion as they receive a more or leſs open Sound: hence too primarily ariſeth *Quantity* in Syllables *i. e.* a certain Time or Meaſure obſerved in their Pronunciation:

E. gr. 1. *All*; here *a* preſerves a full, open Sound, in Time *long*;

2. *Mary*; here not, but falleth almoſt into e, in Time *ſhorter*;

3. *Alone*, 4. *General*; } here *a* and *e* approach to *u* very ſhort, and are in Meaſure *very ſhort*:

The *firſt* therefore is a Word of one Syllable, *long*; the *ſecond* of two Syllables, *ſhort*; the *third* of two Syllables, the

the firſt *very ſhort*, the other *long*; the *fourth* of three Syllables, the firſt *ſhort*, the others *very ſhort*; or of three *ſhort* Syllables: wherein the firſt Syllable is named *Antepenultima*; the ſecond, *Penultima*; the laſt, *Ultima*.

Meaſure in Syllables and Intonation *i.e.* raiſing and falling of the Voice were Points much attended to by the Antients; who improved them into an Art, very exact and curious, regulated to the Time and Melody of certain muſical Notes and Tones: hence the Term

ACCENT *i.e.* ſinging to——	*Accentus*, *Tonus*, *Sonus*.	Προσωδία. *Acute'*, *Grave`*, *Circumflex˜*, Accents.

Let it be remarked, and let the Reader well obſerve it, that in every Language, if the Streſs of the Accent lengthen the *Vowel* in that Syllable on which it is laid, the *Vowels* in the other Syllables will of courſe often be interchanged, in order to become *ſhort*.

It may be of Uſe juſt to mention here one General Rule of Quantity, obſerved by the *Greeks* and *Romans*; which is this—— DIPHTHONGS, a *Vowel* before two *Conſonants* or a double *Conſonant*, are *long*; the firſt by Nature, the ſecond by Poſition.

People inhabiting different Parts of a Nation are apt to differ more or leſs in their Manner of Speaking and writing, or as it is commonly ſaid, ſpelling many Words in a Language; hence what are called

DIALECTS | Διαλέκτοι.

A Language is always eſteemed to be ſpoke the pureſt in and near the Capital, as *London*, *Rome*, *Athens*, *Jeruſalem*.

Every

Every Language muſt of Neceſſity have its DIALECTS; though they are conſiderable in none, except the *Greek*; becauſe obſerved by the Writers of no other Language: In *Greek* the principal DIALECTS are *four*:

1. That ſpoke at *Athens* and its Territories; thence called, the *Attic*: this, eſteemed the moſt elegant, is uſed by moſt Proſe-writers, except *Herodotus*.

2. At *Sparta*, *Argos*, *Epirus*, *Sicily*, *Thebes*, *Doris*; called the *Dorick*; uſed by *Theocritus* and *Pindar*.

3. In *Ionia* and its Territories, ſituate in *Aſia minor*: this is named the *Ionic*; uſed by *Herodotus*, and chiefly by *Homer*.

The laſt, at *Æolis*, a Town ſituate between *Ionia* and *Myſia*; this is the *Æolic*: *Sappho* and *Alcæus* wrote in this Dialect: A Mixture of it is alſo found in *Homer*, *Theocritus*, *Pindar* and others.

ORTHOGRAPHICAL RULES

In *Engliſh*, *Latin* and *Greek*.

CAPITAL LETTERS

Are commonly uſed in beginning a Sentence, Verſe, proper Name, Title and any remarkable Word.

STOPS and MARKS.

Stops point out certain Pauſes or Reſts to be made in reading a Sentence; of which are commonly reckoned *four*; named

Comma, a very ſhort Pauſe.

Semicolon ; equal to two
Colon : equal to three } *Commas*.
Period . equal to four

MARKS.

Interrogation ? | *Interrogatio*, a Queſtion; the *Greeks* uſe the *Semicolon*.

Amiration ! | *Admiratio*.

Parentheſis ( ) | Παρένθεσις, the Interpoſition of one Sentence between another.

Diaereſis ¨ | Διαίρεσις, a Diſſolution of *Vowels*, ſhewing that they are to be pronounced diſtinctly, and not as a *Diphthong*; as

Poët | *Poëta* | Παϊς.

Hyphen - | Ὑφ' ἕν, a Joining of the Syllables of a Word or of two Words into one; as, *Houſe-maid i. e.* the Maid of the Houſe.

Apoſtrophe ' | Ἀποσ῾ροφὴ, a Mark of Abreviation; as, would'ſt *for* would-eſt, ſhan't *for* ſhall not, I'll *for* I will, fear'd *for* feared, *Milton*'s Poem *for* the Poem of *Milton*; e're, o're *for* ever, over; tho' *for* though, do'th *for* doeth, 'tis *for* it is; a, an, *for* one.

α, ε, ι, ο before another Word beginning with a *Vowel* are uſually cut off; as, ἀλλ' ἐγὼ for ἀλλὰ ἐγὼ; if the latter Word is aſpirated, the *Tenuis* of the former is changed into an *Aſpirate*; ἐφ' ἵππῳ for ἐπὶ ἵππῳ: ſometimes the ſhort *Vowel* of the latter is cut off, if the former end with a long *Vowel*, as, κἀκεῖνος for καὶ ἐκεῖνος, ἐγῶμαι for ἐγὼ οἶμαι; but σι, *Dat. Pl. 3 Decl. 3 Perſ. pl. Preſ. Tenſ.* and ε, *3 Perſ. Sing. Aor.* 1. *Act.* have ν after. The *Particles* ὐ, ἄχρι, μέχρι are writ thus; ὐκ before the *Spiritus lenis*, ὐχ before *aſper*; κχρις, μεχρις before *Vowels*.

Apocope } A Mark of Abreviation in *Latin*
Syncope } ʌ *i. e.* from the Middle
i. e. from the End; as,
repôſtum for *repoſitum*; *ingenî* for *ingenii*.

GREEK

GREEK ABREVIATIONS,

Commonly called

LIGATURES | *Ligaturæ.*

αι	αι	ſω	γω	μ'ιω	μην	ασε	σσε
αλ	αλ	ſα	ſσσ	μετ	μετα	αση	σση
αλλ	αλλ	ϳ	ſε	μῶν	μῶν	ασι	σσι
ἀπο	ἀπο	ſιω	ſην	οἷ	οἷον	ασο	σσο
αυ	αυ	ſω	ſυν	ου	ου	ασυ	σσυ
αὐτῳ	αὐτῷ	ει ϳ	εἰ	οὗτ	οὗτος	ς	στ
αὐτ	αὐτου	ε͂ι	εἶναι	παρα	παρα	χ	σχ
ſα	γα	ἐκ	ἐκ	περι	περι	ται	ται
γαι	γαι	ἐν	ἐν	πρα	πρα	ταις	ταις
γαρ	γαρ	ἐξ	ἐξ	προ	προ	την	τὴν
γἀ	γἀρ	ἐπ	ἐπι	ρα	ρα	της	τῆς
γαυ	γαυ	ἐϛ	ἐϛι	ρι	ρι	τον	τὸν
γγ	γγ	ἀ	ευ	ρο	ρο	του	τοῦ
γεν	γεν	ιω	ην	σ	σ	τους	τὺς
γην	γην	ρ	ερ	σαν	σαν	τω	τῷ
γι	γι	χ̀	χαὶ	σθ	σθ	των	τῶν
γο	γο	χατ	χατα	σθαι	σθαι	υπερ	ὑπερ
γρ	γρ	μαρ	μαρ	σπ	σπ	υπο	ὑπο
γρι	γρι	μεθ	μεθ	σ	σσ		
γυ	γυ	μ̀	μὲν	σα	σσα		
γυν	γυν	μεν	μεν	σαι	σσαι		

The *HEBREW* POINTS decyphered.

It is certain, that *Hebrew* did not preſerve a Sameneſs in the Sound of its Letters; *Jud.* xii. 6. is one Proof among others of an early Change. A Difference in Pronunciation was unavoidable: this undoubtedly gave Riſe to the Invention of certain Points for the Sake of fixing a Pronunciation, when *Hebrew* became a dead Language; as,

Firſt, Thoſe called VOWEL POINTS, which denote the ſimple Sounds and their Change exactly ſimilar to thoſe ſhewn above in *Engliſh*.

קָמֵץ

long,			short,		very short*.	
קָמֵץ	א all, aw	פַּתח	א ſpake	חטף פתח	א Man	
צֵרי	ה mean	סגול	ה Men	חטף סגל	ה regret	
חִירִיק	י ſeen, Sign	חִירִיק	י Sin	שׁוא	ה given	
great,		little				
חוֹלם	ו goad	קָמֵץ חטוף	ו GOD	חטף קמץ	ו along	
שׁוּרק	ו fool, you	קִבּוּץ	ו full	חטף ננב	א above.	

* It is obſervable that the *five very ſhort* are ſomewhat confuſed, owing doubtleſs to each Vowel changing into *u* very ſhort.

Secondly, Other Points which ſhew the Interchange of the Conſonants; as, that called *Dageſh forte* and *lene*, being a Peck in the Body of a Letter: the *forte* is a Mark, that the Letter is doubled in Pronunciation; the *lene* is placed in the Letters ב ג ד כ פ ת to take off their Aſpiration; alſo שׁ with a Peck on the right Side is *ſh*, but on the Left שׂ *s:* in ſhort, theſe Points do nothing more than mark the Interchange or Non-interchange between Letters of the like Organ; namely,

ת	פ	ב	כ	ע ס		ו י
ד	ב	פ	ק	ש into a		into
ט	*i.e.*	*i.e.*	ג	ז perfect		*J V*
	P	*V*	ח	צ Vowel		Conſonants.

The Learner may now take his Choice of reading *Hebrew* with or without Points: If the latter be his Choice, it is eaſily done by giving the Conſonants the ſimple Sound aſſigned to them above, pronouncing thoſe quick which have no Vowel writ after them, and laying the Accent upon a written Vowel: Thus in *Engliſh*,

Brave; *Smart*; *Earth*; *Strength*; *blind*; *ſimple*; *left:*

In theſe and Variety of other Words the Conſonants *b*; *s*; *th*; *ſt*, *ngth*; *b*, *nd*; *ft*; *mpl*, are eaſily ſounded by an *Engliſh-*

man without the Help of any *Vowel* : In like manner may it be done in *Hebrew*, as in

בראשׁית, ברא, שמים, את, הארץ

The Letters ח and ע require much Streſs to give them their Power ; and therefore in general require an Accent, though a *Vowel* be written : as in

פועל, אחד, רקיע, רוח

In Words with two or more *Vowels* let the Accent for the moſt Part be laid on the laſt Syllable ; as in

יכלו, כוכבים, בראשית, ראשית

Two or more *Vowels* coming together may occaſionally be run into *Diphthongs*, יאמר יהי אור

ו, י, before a *Vowel* may be ſounded as *j* and *v*, ואת יום

Laſtly, let ה, except when final, be generally attended with a gentle Aſpiration, like the Engliſh *h* ; as in

אלהים, יהוה, תהו, בהו, הארץ, היום

N. B. The modern *Jews* generally ſound צ as a Compound of תס, or תז ; and ת as *th*, but ט as *t* : But, as it ſhould ſeem, not with Propriety.

The *Hebrews* have a peculiar Diviſion of their Letters : א ב ה ו י כ ל מ נ ש ת theſe eleven Letters are called שמושיות *ſervile*, having a particular Uſe according as they ſtand prefixed, affixed or inſerted *i. e.* ſerve at the Beginning, End or Middle of a Word, called שרש, *Radix*, Root ; which conſiſteth for the moſt Part of three Letters : The other eleven Letters are named שרשיות *radical* ; theſe are fixed and do not become ſervile ; yet obſerve, the ſerviles often become radical, though not always fixed : hencc Roots, whoſe Letters are always retained, are named שלמים *perfect* ; others, one or two of whoſe Letters are occaſionally dropped or changed for other Letters, are named חסרים *defective*.

PARTS

PARTS the SECOND and THIRD.

ANALOGY (ſometimes called *ETYMOLOGY*) and *SYNTAX*.

CHAP. I.

The Diſtinctions of WORDS.

FROM the various Combinations of Letters into Syllables ariſe Words: which have been by *Grammarians* variouſly divided, namely, into 11, 9, 8, 5, 4, 3, and even into two Claſſes; called the *Parts of Speech*, that is, the *Parts* or *Members of a Sentence*.

WORDS have various Uſes and Applications; and may doubtleſs be diſtinguiſhed by as many Denominations: but, as a manifold Diviſion may tend to burden the Memory rather than to inform the Judgement, it will be better perhaps to make only *two* or *three Diviſions* of *Words* from their moſt diſtinguiſhing Characters, Uſes, and Applications.

Language is a Kind of Painting, as it were, the Copy of univerſal Nature; Picture like it ſupplieth the Place of Originals, and bringeth them into an ideal Exiſtence to every Spectator: Or in ſhort and plain Expreſſion, Words are the Subſtitutes of *Things*, their *Actions* and *Relations*.

Of the firſt Order are WORDS, which ſtand as *Names*, either for *Subſtances* i. e. *Beings*, the Things themſelves; thence called SUBSTANTIVES: or, for their Qualities, Properties, Adjuncts, Accidents, Epithets; in ſhort, ſomething ſubſiſting in, *added* to Subſtances: thence called ADJECTIVES.

Of the SUBSTANTIVE Kind are

Man, Woman, God;	*Homo, Fæmina, DEUS;*	Ἀνὴρ, Γυνὴ, Θεὸς,	איש אשה אלהים
Kain, Sarah, Jehovah;	*Kain, Sara, Jehova;*	Καΐν, Σάῤῥα,	קין שרה יהוה
Horſe, Tree, River;	*Equus, Arbor, Fluvius;*	Ἵππος, Ζύλον, Ποταμὸς,	סום עץ נהר
Jordan, Euphrates.	*Jordan, Euphrates.*	Ἰόρδανος, Εὐφράτης.	ירדן פרת

Of the ADJECTIVE Kind are

Bad, good, wiſe,	*Malus, bonus, ſapiens,*	Κακὸς, ἀγαθὸς, σόφος,	רע טוב חכם
happy, fair, high, wide.	*felix, pulcher, ſublimis, latus.*	εὐδαίμων, ἐυειδὴς, ὕψηλος, πλατὺς.	אשרי יפה גבה רחב

ADJECTIVES ſtand not alone, but with *Subſtantives* expreſſed or underſtood.

This FIRST PART of SPEECH is diſtinguiſhed by the Term

NOUN Subſtantive, Adjective	*Nomen Subſtantivum, Adjectivum.*	Ὄνομα Ὑποκαλικὸν, Ἐπίθετον.	שם דבר התואר

SUBSTANTIVES are of various Sorts and Names; one general Diviſion of them is into

Common, as, Man—	*Appellativum,*	Προσηγορικὸν,
Proper, as, Kain—	*Proprium,*	Κύριον,
Primitive,	*Primitivum,*	Πρωτότυπον,
Derivative.	*Derivativum,*	Παράγωγον.

The ſecond Kind of Words are ſuch as expreſs an Action or State of a Thing: which Action or State either reſteth in the Agent *i. e.* in the NOUN which doeth the Action and is its SUBJECT; or paſſeth to a Patient, a

Paſ-

Paſſive i. e. the NOUN acted upon, which ſuffereth, receiveth the Action and is its OBJECT:

Kain walketh, ſtandeth:	*Kain ambulat, ſtat:*	Καΐν βαίνει, ἵστησι:	קין הלך עמד
Sarah laugheth:	*Sara ridet:*	Σάῤῥα γελᾷ:	שרה צחקת
GOD made Man:	*Deus fecit hominem:*	Θεός ἐποίησεν ἄνθρωπον:	אלהים ברא אדם
Kain ſlew Abel:	*Kain occidit Hebelum:*	Καΐν ἐπέκλεινεν Ἄβελ:	קין הרג הבל
Wiſdom is good.	*Sapientia eſt bona.*	Σοφία ἔστι ἀγαθη.	חכמה היא טובה

In theſe Propoſitions or Sentences

walketh, ſtandeth,	*ambulat, ſtat,*	βαίνει, ἵστησι,	הלך עמד
laugheth, is,	*ridet, eſt,*	γελᾷ, ἔστι,	צחקת היא
made, ſlew,	*fecit, occidit,*	ἐποίησε, ἀπέκλεινε,	ברא הרג

affirm, PREDICATE *Actions* or *States*, reſting in the Agents, *Kain*, *Sarah*, *Wiſdom*; or paſſing from the Agents, *GOD*, *Kain*, to the Patients, *Man*, *Abel*.

This Second Part of Speech is named

VERB	*Verbum*	Ῥήμα	פעל

Thus we have two principal Parts of Speech, NOUN and VERB; which are the Foundation of all Diſcourſe: for not one Propoſition can be formed without their Aſſiſtance, though many may by the Help of theſe alone.

VERBS are *primitive*, *derivative*, *ſimple*, *compound*.

There are other Words, which though not of abſolute Neceſſity to the conſtituting a Sentence, yet ſerve to connect, carry on and form Diſcourſe; being, as it were

were, Attendants on NOUNS and VERBS, explaining their ſeveral Circumſtances, Degrees, *Relations*.

Theſe leſſer Parts of Speech might be comprehended under one general Term, inſtead of theſe four modern; namely, *Adverb*, *Conjunction*, *Prepoſition*, *Interjection*: The *Hebrew* Grammarians give them a Name, which we may expreſs by the Word PARTICLE.

Thus there are three Parts of Speech,

NOUN,	שם
VERB,	פעל
PARTICLE.	מלה

CHAP. II.

Of the NOUN Subſtantive.

NOUNS, which ſtand for Males, are ſaid to be of the *Maſculine*; for Females, of the *Feminine*; for moſt Inanimates, of the *Neuter* Gender: this laſt is applicable to *Latin* and *Greek* only.

A SUBSTANTIVE may refer to One, Two or more: hence it is ſaid to be of the *Singular* or *Plural* Number.

GENDER and *NUMBER* in *Engliſh* and *Hebrew*.

In *Engliſh* the *Feminine* is formed from the *Maſculine* by

1. *eſs* affixed, as, Lyon, Lyone*ſs*, Prince, Prince*ſs*.

2. Some-

In *Hebrew* the *Feminine* is formed from the *Maſculine*, by affixing

1. ה, as, איש Man, Huſband, אשה Woman, Wife, *he*, *ſhe*.

2. ת,

2. Sometimes the SEX is diſtinguiſhed by *He* maſ. *She*, fem. prefixed, as *He*-Lyon, *She*-Lyon; *He*-Bear, *She*-Bear; *He*-Aſs, *She*-Aſs. But

3. The moſt common Way is by two Words, as Man, Woman; Huſband, Wife; Boy, Girl; Son, Daughter; Horſe, Mare; Bull, Cow; Ram, Ewe; Buck, Doe; Dog, Bitch; Cock, Hen; Male, Female.

s affixed is *Plur.* generally, as, Lyon, Lyon*s*; Horſe, Horſe*s*.

NOUNS ending with *ch*, *sh*, *ſs*, *x*, take *e* before *s*, as Church, Church*es*; Bruſh, Bruſh*es*; Princeſs, Princeſſ*es*; Box, Box*es*: In *f*, *fe*, take *v* for *f*, as Leaf, Leaves; Life, Lives: Some have *en*, as, Chick, Chick*en*; Man, M*en*.

Some are irregular, as, Die, Dice; Mouſe, Mice.

Some are the ſame in both Numbers, as, Sheep, Graſs, Fowl, Fiſh, Deer, Youth.

2. ת, as בן Son, בת Daughter, מצרי Egyptian Man, מצרית Egyptian Woman; שני ſecond *maſc.* שנית *fem.* שני two, Couple, *maſc.* שתי *fem.* אחד one, *maſc.* אחת *fem.*

N. B. ה affixed is generally the Mark of the *Fem.* but not always, as ארבעה four *maſc.* ארבע *fem.* *&c.* to ten, אתה thou *m.* את *f.* זה this, *m.* זאת *f.* הוא He and She, היא She.

ות, ים, affixed, *Plur. m.* and *f.* but not invariably; as, אנשים, אשים Men; נשים, Women; אבות Fathers, אמות Mothers: Sometimes ין is *Plur.*

NOUNS in י, ה, generally caſt them away in forming the *Plur.* as, יהודי יהודים יפה יפים עשרה עשרות.

In ות *Plur.* with Affixes, an י is put after ת, and ו is generally dropped; as, אחיתיהם their Siſters, *Job* i. 4. אבתיך thy Fathers, *Gen.* xv. 15. Alſo in the *Plur.* ו and י are often omitted, particularly in *Adjectives*, and when they are inſerted; as טבת, יפת *Geneſis* vi. 2. תנינם *Geneſis* i. 21. *Deut.* xxxii. 33. עירמם were made naked, *Gen.* iii. 7. תולדת Generations.

NOUNS in ות *Sing.* take י before ו in *Plur.* as, מלכות Kingdom מלכיות Kingdoms.

In

In a Sentence the Parts of Speech bear Relation to each other; one is ſaid to *govern*, to *agree with*; another, to be in Regimen, *governed*: When any Word ſtandeth without another to govern it, then it is ſaid to be *abſolute*; the governing Word, being ſuppreſſed, omitted.

N. B. The Suppreſſion of any Word is ſaid to be done by a Figure, called

Ellipſis | Ἔλλειψις.

There are certain Relations a NOUN ſtandeth in to another, or to a VERB; which may be expreſſed *firſt* by certain Particles placed before the NOUN (therefore named, *Prepoſitions*) and by Conſtruction (*i. e.* the natural Order in Speech) without varying its Termination: or, *ſecondly*, in ſome Meaſure, by Variations without *Prepoſitions*. The Variations of a NOUN are commonly called

CASES | *CASUS i.e.* Falls *ab recto* | Πτῶσεις.

The firſt Method is followed by the *Engliſh* and *Hebrew*; the ſecond by the *Greek* and *Latin*.

Conſtruction and *Prepoſitions.*			*Caſus.*
1. The mere NOUN, as *Agent*, or Subject; ſaid to come before the VERB.			*Nominativus.*
2. Of *i, e, belonging to*; implying Poſſeſſion, getting.	אל or ל *Pref.*		*Genitivus.*
3. *To, for, againſt, unto.*			*Dativus.*
4. The NOUN, as *Patient*; ſaid to follow the VERB.			*Accuſativus.*
5. The NOUN ſpoke to; by itſelf or with *o*.	בי or ה	ה affixed *to* i. e. *toward* a Place.	*Vocativus.*
6. Of *i, e, from, with, by, out of. In, on, between, among.*	מן or מ בין or ב		*Ablativus.*
A NOUN	A NOUN		*N. B.*

N. B. The *Nominative* is by the *Latin Grammarians* named, *Rectus:* wherein they repreſent the NOUN as forming a Kind of *Perpendicular*, ſtanding upright; the other *Caſes* are ſaid to be *Obliqui:* where the NOUN, as it were, *cadit* falleth, *declinat* declineth from a *Perpendicular*.

Here follow the *Latin* and *Greek* Nouns according to their Gender, Number, and Declenſion; *i. e.* the Forms in which Nouns are varied, or, as is commonly ſaid, declined.

The FIRST DECLENSION

hath

Nom. *Sing.* in *a, e, as, es.*
Gen. in *æ, es.*
Dat. in *æ, e.*
Acc. in *am, en.*
Voc. in *a, e.*
Ablat. in *â, e.*
Nom. *Plur.* in *æ.*
Gen. in *arum.*
Dat. in *is.*
Acc. in *as.*
Voc. in *æ.*
Ablat. in *is.*

N. B. NOUNS in *as, es*, and *e*, are chiefly *Greek* proper Names: *a, e* are moſtly *fem.* *as, es* maſc.

Nom. *Sing.* in α, η, ας, ης.
Gen. in ης, ου.
Dat. in η, ᾳ.
Acc. in ην, αν.
Voc. in η, α.

Nom. *Plur.* in αι.
Gen. in ῶν.
Dat. in αις.
Acc. in ας.
Voc. in αι.

N. B. The *Greeks* have but 5 *Caſes*, they uſing the *Gen.* or *Dat.* where the *Latins* uſe the *Ablat.* α, η are *fem.* ας, ης *maſ.*

Singular Number.

N. *Muſa*,	*Æneas*,	*Anchiſes*,	Μῦσα, Αἰνείας, Ἀγχίσης, Κιρκη,
G. *Muſæ*,	*Æneæ*,	*Anchiſæ*,	Μύσης, Αἰνείυ, Ἀγχίσυ, Κιρκης,
D. *Muſæ*,	*Æneæ*,	*Anchiſæ*,	Μύσῃ, Αἰνείᾳ, Ἀγχίσῃ, Κιρκῃ,
Ac. *Muſam*,	*Æneam*,	*Anchiſen*,	Μύσαν, Αἰνείαν, Ἀγχίσην, Κιρκην,
V. *Muſa*,	*Ænea*,	*Anchiſa*,	Μύσα, Αἰνεία, Ἀγχίση or ης, Κιρκη.
Ab. *Muſâ*,	*Æneâ*,	*Anchiſâ*,	*N.B.* Nouns in σα, θα, ρα and α pure in *Gen.* have ας, and in *Dat.* α.

Plural Number.

N. *Muſæ*,	N.B. *Filia* and *Nata* have *abus* or *is* in *Dat.* and *Abl. Plur.* but *Dea*, *Mula*, *Equa*, *Liberta*, *Anima*, *famula*, *ſerva*, *ſocia*, *duæ*, *ambæ*, abus only.	Μύσαι, *Dual.* N. Ac. Μύσα.
G. *Muſarum*,		Μύσῶν, —— G. Dat. Μύσαιν.
D. *Muſis*,		Μύσαις, *N. B.* The *Dual* Number, which ſpeaketh of Two only, is peculiar to the *Greeks*; though many of their Proſe-writers uſe the *Plur.* when they ſpeak but of two. The *New Teſt.* Writers never uſe it.
Ac. *Muſas*,		Μύσας,
V. *Muſæ*,		Μύσαι,
Ab. *Muſis*.		

The Second Declension hath

Nom. *Sing.* in *er*, *us*, moſtly *maſc.* *um*, neut. Gen. in *i*. Dat. in *o*. Accuſat. in *um*. Voc. like the Nom. or in *e*. Ablat. in *o*.	Nom. *Sing.* in ος, moſtly *maſ.* ον, *neut.* Gen. in υ. Dat. in ῳ. Acc. in ον. Voc. in ε.
Nom. *Plur.* in *i*, *a*. Gen. in *orum*. Dat. and Abl. in *is*. Acc. in *os*. Voc. in *i*, *a*.	Nom. *Plur.* in οι, α. Gen. in ων. Dat. in οις. Acc. in υς. Voc. in οι.

N. B.

N.B. All *Neuters* have the *Nominative*, *Accuſative* and *Vocative* alike; which *Caſes* in the *Plur.* Number always end in α.

Singular Number.

N.	*Magiſter*,	*Ventus*,	*Lignum*	Ἄνεμος, Ξύλον,
G.	*Magiſtri*,	*Venti*,	*Ligni*,	Ἀνέμου, Ξύλου,
D.	*Magiſtro*,	*Vento*,	*Ligno*,	Ἀνέμῳ, Ξύλῳ,
Ac.	—*ſtrum*,	*Ventum*,	*Lignum*	Ἄνεμον, Ξύλον,
V.	*Magiſter*,	*Vente*,	*Lignum*	Ἄνεμε, Ξύλον.
Ab.	*Magiſtro*,	*Vento*,	*Ligno*.	

Plural Number. *Dual.*

N.	*Magiſtri*,	*Venti*,	*Ligna*,	Ἄνεμοι, Ξύλα,	N. Ac. Ἀνέμω,
G.	—*rorum*,	—*torum*,	*-orum*,	Ἀνέμων, Ξύλων,	G. D. Ἀνέμοιν,
D.	*Magiſtris*,	*Ventis*,	*Lignis*,	Ἀνέμοις, Ξύλοις,	
Ac.	*Magiſtros*,	*Ventos*,	*Ligna*,	Ἀνέμους, Ξύλα,	
V.	*Magiſtri*,	*Venti*,	*Ligna*,	Ἄνεμοι, Ξύλα.	
Ab.	*Magiſtris*,	*Ventis*,	*Lignis*.		

The THIRD DECLENSION hath

Nom. *Sing.* in *er*, *or*, *os*, *en*, maſ. *io*, *do*, *go*, *as*, *es*, *is*, *ys*, *aus*, *x*, *s*, moſtly fem. *a*, *e*, *men*, *ar*, *ur*, *us*, neut. Gen. in *is*. Dat. in *i*. Acc. in *em*, ſometimes in *im*. Voc. like the Nom. Abl. in *e*, ſometimes in *i*.

Nom. *Plur.* in *es*. Gen. in *um*, ſometimes in *ium*. Dat. and Abl. in *ibus*. Acc. and Vocat. like the Nom.

Nom. *Sing.* in ηρ, υρ, ωρ, ακς, ως, εις, ευς, ην, εν, αν, υν, ξ, ψ, moſtly *maſc.* ω, ης, ις, αυς, ιν, υς, moſtly *fem.* α, ι, υ, αρ, ορ, ος, ες, always *neut.* Gen. in ου. Dat. in ι. Acc. in α. Voc. generally like the Nom.

Nom. *Plur.* in ες. Gen. in ων. Dat. in σι. Accuſat. in ας. Voc. like the Nom.

Singular Number.

N. *Parens*,	*Odor*, *Cubile*, *Corpus*,	Τιτάν, Δάκρυ, Σῶμα,
G. *Parentis*,	*Odoris*, *Cubilis*, *Corporis*,	Τιτᾶνος, Δάκρυος, Σῶματος,
D. *Parenti*,	*Odori*, *Cubili*, *Corpori*,	Τιτᾶνι, Δάκρυι, Σῶματι,
Ac. —*tem*,	—*rem*, *Cubile*, *Corpus*,	Τιτᾶνα, Δάκρυ, Σῶμα,
V. *Parens*,	*Odor*, *Cubile*, *Corpus*,	Τιτὰν, Δάκρυ, Σῶμα.
A. *Parente*,	*Odore*, *Cubili*, *Corpore*.	

Plural Number.

N. *Parentes*,	*Cubilia*,	Τιτᾶνες,	Δάκρυα, Σῶματα,
G. *Parentum*,	*Cubilium*,	Τιτάνων,	Δάκρυων, Σῶματων,
D. *Parentibus*,	*Cubilibus*,	Τιτᾶσι,	Δάκρυσι, Σῶμασι,
Ac. *Parentes*,	*Cubilia*,	Τιτᾶνας,	Δάκρυα, Σῶματα,
V. *Parentes*,	*Cubilia*,	Τιτᾶνες,	Δάκρυα, Σῶματα.
Ab. *Parentibus*,	*Cubilibus*.		

Dual.

N. Ac. Τιτάνε.
G. Dat. Τιτάνοιν.

The FOURTH DECLENSION

hath

Nom. *Sing.* in *us*, maſ. *u*, (*neutr.* indeclinable in the *Sing.* Number) Gen. in *ûs*. Dat. in *ui*. Accuſat, in *um*. Voc. like the Nom. Abl. in *u*.

Nom. *Plur.* in *us*. Gen. in *uum*. Dat. in *ibus*. ſometimes *ubus*. Acc. and Voc. like the Nom. Ablat. like the Dat.

N. B. NOUNS in ευς and ις are moſt uſually found with the *Gen. Sing.* in ως, *Atticè*.

Beſides the Declenſions of NOUNS in the foregoing Manner, called *ſimple*, there are others, after another, called *contract*. The *Athenians* eſpecially and all the *Greeks* (except the *Ionians*) uſed *Contractions*; *i.e.* changing one Vowel for another, or contracting two or more into one.

Sin-

Some

Singular.

N. *Fructus,*	*Genu,*
G. *Fructûs,*	*Genu,*
D. *Fructui,*	*Genu,*
Ac. *Fructum,*	*Genu,*
V. *Fructus,*	*Genu,*
Ab. *Fructu,*	*Genu,*

Plural.

N. *Fructus,*	*Genua,*
G. *Fructuum,*	*Genuum,*
D. *Fructibus,*	*Genibus,*
Ac. *Fructus,*	*Genua.*
V. *Fructus,*	*Genua,*
Ab. *Fructibus,*	*Genibus,*

The FIFTH DECLENSION

hath

Nom. in *ies.* Gen. in *ei.* Dat. in *ei.* Acc. in *em.* Vocat. like the Nom. Ab. in *e.*

Nom. Acc. and Vocat. *Plur.* in *es.* Gen. in *erum.* Dat. and Abl. in *ebus.*

N.B. Moſt Nouns of this Declenſion want Gen. Dat. and Ablat. *Plur.* and ſome want the *Plur.* altogether.

Singular.	*Plural.*
N. *Dies,*	*Dies,*
G. *Diei,*	*Dierum,*
D. *Diei,*	*Diebus,*
Ac. *Diem,*	*Dies,*
V. *Dies,*	*Dies,*
Ab. *Die,*	*Diebus.*

A NOUN

Some NOUNS are contracted in all the *Caſes*, yet generally preſerve the ſame Termination as the *ſimple*; others *vice verſâ*. The firſt Kind, which take Place in all the three Declenſions, are very eaſy, as for the moſt Part forming the Contraction by dropping the Vowel, that ſtandeth before the Termination. Thus in the

Firſt Declenſion,

NOUNS in αα, οη, (and εα, when ρ cometh before ε) drop α, ο, ε, through all the *Caſes*, as, Ἀθηνάᾳ Ἀθηνᾶ, Ἀπλόη Ἀπλῆ, Πορφυρέα Πορφυρᾶ, &c. but εα (and εας, εης) when ρ precedeth not, is changed into η in *Nom.* and ε is cut off in all the other *Caſes*; as, *Nom.* γέα, γῆ. *Gen.* γέας, γῆς, &c. Ἑρμέας Ἑρμῆς, Ἑρμέᾳ Ἑρμᾷ, &c. Ἀπελλέης Ἀπελλῆς, Ἀπελλέᾳ Ἀπελλᾷ.

Second Declenſion.

NUONS in εω and οω contract εο, οο *Nom. Acc.* and οε *Voc. Sing.* into ου, and in all other *Caſes* the preceding Vowel is dopped, as, Ἀργύρεω—ρῶς, —ρεᾳ —ρᾷ, —ρεω —ρῶ, —ρεον —ρῶν &c. νόω νοῦς, νόᾳ νᾷ, νόω νῶ, νόον νῶν, νόε νοῦ &c.

N.B.

N. B. Neuters compoſed of νο and ρο, are not contracted in *Nom. Acc. Plur.* and often not in *Gen.* Σά is contracted into σῶς, σάου into σῶν, σάϐς and σάας into σῶς, σάα into σᾶ.

In the

Third Declenſion

αα is contracted into α; λάας λᾶς &c. εα, ηει, ηε into η; ἔαρ ἦρ, ἔαρ ἦρ &c. τιμήεις τιμῆς, τιμήευ τιμῆυ &c. οει, οε into ϐ; πλακόεις πλακοῦς, πλακόευ πλακοῦυ &c.

The ſecond Kind of Nouns, which admit of no Contraction in *Nom.* and *Vocat. Sing.* and *Dat. Plural*, and produce a Change of Termination, take Place only in the Third Declenſion: they are comprehended under the following Rules.

In *Gen.* of each *Number* Nouns in ας pure, and ρας, which throw away τ in the oblique *Caſes*, to make Way for a Colliſion of the Vowels, contract αο *Singular* αω *Plural* αοι *Dual* into ω; Nouns in ης, ος contract εο *Sing.* into ϐ, εω *Plur.* into ω, εοι *Dual* into οι; Nouns in ω and ως contract only in *Gen. Sing.* οο into ϐ.

In *Dat.* ας and ρας contract αϊ into α; ης, ος, υς and υ—εϊ into ει; ω and ως—οϊ into οι; ις—ιϊ into ι, or εϊ into ει; and laſtly, ι contracteth ιϊ into ι.

In *Acc. Sing.* ας and ρας contract αα into α; ης and ος—εα into η; but ης pure—εα into η or α, and ος pure—εα into α; ω and ως contract οα into ω: υς, υ, ις and ι remain ſimple.

In *Nom. Acc. Voc. Plur.* ας and ρας contract αα into α; ης and υς—εες *Nom.* εας *Accuſ.* into εις; ις—ιες *Nom.* ιας *Acc.* into ις or εες *Nom.* εας *Acc.* into εις; ος—εα into η; ι—ια into ι: all contract *Dual* αε, εε into η, except ις and ι, which remain ſimple; ω and ως remain ſimple in *Plural* and *Dual.*

Let the Learner decline the following Words firſt ſimply, and then contract them by the above Rules; whereby they will be rendered familiar:

χρεας,	Δημοσθενης,	τειχ,
γηρας,	Αληθης,	χρε,
λητω,	Βασιλευς,	οφις,
αιδως,	Βαθυς,	πολις,
	πωυ	σινηπι.

A Noun

A NOUN, immediately following another as its explative, is ſaid to ſtand in Appoſition to the former, and in the ſame *Caſe*:

Kain, the Son of *Adam* ſlew *Abel*, his Brother.	Kain, *Filius* Adami *occidit* Hebelum, *fratrem ſuum.*	Καΐν υἱὸς Ἀδαμ ἐπέκτεινεν Ἄβελ, ἀδελφὸν σῦ.	קין בן אדם יגה אבל אחיו

With Regard to the *Genders*, the above Obſervations on them aim at nothing more than to point out their general Marks: for it ſeemeth impoſſible to lay down ſuch Rules about them, as ſhall be free from Exception, either in *Engliſh*, *Latin*, *Greek*, or *Hebrew*; each of which apply the ſame Terminations to Males, Females and Inanimates: in this the *Latins* and *Greeks* uſe very great Licence, often making the ſame Noun Subſtantive *maſculine* and *feminine*; or *neuter* and *feminine*; ſome Adjectives are of all three: hence *Grammarians* would draw four more *Genders*, *viz.* the commune of two, the commune of three, the doubtful and Epicene.

When a Word is uſed according to general Rules or contrary to them, it is ſaid to be

Regular,	*regulare*,	ἀνάλογον,
Irregular.	*irregulare.*	ἀνώμαλον.

CHAP.

CHAP. III.

Of the NOUN Adjective.

ADJECTIVES agree with *Subſtantives*: yet, as an ADJECTIVE, conſidered by itſelf and in Nature, is ſingular, *i. e.* expreſſeth but one Quality; or rather, as it is of no Number nor Sex, it is not abſolutely neceſſary to vary its Termination to the Number and Gender of its *Subſtantive*.

The *Engliſh* never vary *Adjectives*; they ſay, *good Man*, *good Woman*; *good Men*, *good Women*.

In *Engliſh* ADJECTIVES generally ſtand *before*, in other Languages *after* the *Subſtantive*.

De-

The *Latins* and *Greeks* do in general make ADJECTIVES agree with *Subſtantives* in *Caſe*, *Gender* and *Number*, by varying them like *Subſtantives*.

All ADJECTIVES in *us*, and moſt in *er*, form *Fem.* like *Muſa*; *Maſcul.* like *Ventus* or *Magiſter*; *Neut.* like *lignum*, having thereby 3 Terminations. Others are declined like the Third Declenſion, having but two Terminations.

N.B. ADJECTIVES in *is* and ſome in *er* make *Neut.* N. Ac. V. *Sing.* in *e* like *cubile*, as, *ſuavis ſuave*; *acer acre*; which alſo have *i* in Ablat. Moſt others have *e* or *i*, as, *fælix* Abl. *fælici* vel *fælice*.

Moſt

1. ADJECTIVES in ος and ος pure form *Fem.* like Nouns in ρα and α pure (except ὄγδοος, ἁπλόος and its Compounds, which form it like Κίρκη, as do alſo thoſe in ος not pure) *Maſ.* like ἄνεμος, *Neut.* like ξύλον; (except ἄλλος, ἐκεῖνος, ὅτος, αὐτὸς and their Compounds, which have ο.)

2. ADJECTIVES in εις and ſome in υς form *Fem.* by the Firſt Declenſion; (εις in εσσα, like μᾶσα, υς in εια like *Subſt.* in α pure) *Maſ.* like the Third Declenſion, and *Neut.* εις in εν, υς in υ.

The *Hebrews* make ADJECTIVES pay a great, yet not an implicit regard to the *Gender* and *Number* of *Subſtantives*.

De-

---

3. AD-

Moſt ADJECTIVES of the Third Declenſion have *ium* in the Gen. *Plural*; and *ia* Neut. Nom. Acc. Voc. *Plural*; as, *felicium felicia*.

DE-

3. ADJECTIVES of the Third Declenſion only are ſuch, as end in

ων
ην
ης
υς
ις
and ſome in υς,

Theſe form the *Neuter* in

ον
εν
ες
υν
ι
υ

N.B. ADJECTIVES in οεις and ηεις are contracted into υς and ης; οε into υ; ηε into η;

Nom. μελιτόεις —οεσσα —οεν
μελιτῦς —υσσα —υν
Nom. τιμήεις —εσσα —εν
τιμῆς —ησσα —ην.

ADJECTIVES differing ſomewhat from the above Rules.

Singular.

N. πολὺς	πολλὴ	πολύ	μέγας	μεγάλη	μέγα
G. πολλοῦ *M.* & *N.*	πολλῆς *F.*		μεγάλου *M.* & *N.*	μεγάλης *F.*	
D. πολλῷ *M.* & *N.*	πολλῇ *F.*		μεγάλῳ *M.* & *N.*	μεγάλῃ *F.*	
Ac. πολλὺν	πολλὴν	πολύ	μέγαν	μεγάλην	μέγα.

Regular the *Plural*, like the Firſt and Second Declenſion.

N. πολλοὶ	πολλαὶ	πολλά	μεγάλοι	μεγάλαι	μεγάλα.

The *Poets* decline πολυς like *Adjectives* in υς of the Third Declenſion.

Τάλας and μέλας have αινα *F.* like μεσα, αν *N.* like the Third Declenſion.

Πᾶς, πασα *F.* like μεσα, παν *N.* like the Third Declenſion.

N. B. The *Greeks* very often put an *Adjective* in the *Maſculine* Gender with a *Noun* of the *Feminine*.

Degrees of *Compariſon.*

As in Nature Things differ in Degrees of Quality, Condition, Excellency; ſo in Language Words are made to expreſs thoſe Degrees by being repeated; or augmented and enlarged either by an Addition of Letters or of a whole Particle; which from this Uſe is named

ADVERB | *Adverbium.*

Moſt *Grammarians* fix to *Adjectives* three *Degrees* of *Compariſon*, and name them *Poſitive*, which is the mere Word ſimply and poſitively expreſſing a Thing to be ſo and ſo; *Comparative*, uſed when two are compared, or to expreſs a Degree poſitively, ſomething ſo and ſo more than common; *Superlative*, uſed when the Compariſon is made between many, or to expreſs a high Degree of Excellency poſitively, without being in Compariſon.

The *Comparative Degree* is formed

1. By *r*, *er* added to the ſimple *Adjective*, as *wiſe wiſer*, *hard harder*.

2. By *more*, *too*, placed generally before the *Adjective*; *too hard* i. e. *harder* than is fitting. *More* is ever uſed with *Adj.* in *ain*, *ive*, *cal*, *ly*, *les*, *ry*, *al*, *ble*, *ing*, *iſh*, *ous*, *ant*, *ent*, *ed*, *id*, *ſome*:

1. By changing the laſt Syllable or Letter into *ior*, as *durus durior*; ſometimes into *tior*, as *ſapiens ſapientior*; into *cior*, as *fælix fælicior*; to ſome Words *ior* is added, as *pauper pauperior*: all declined like the Third Declenſion.

N. B. The *Neuter*

By adding τερος 1. to *Adjectives* in ος after caſting away ς, as σκληρὸς, σκληρότερος; except in Contracts, as ἁπλοος, απλοῦστερος 2. To the ſimple *Adjective* in αρ, as μάκαρ, μακάρτερος: 3. to the *Neuter* Gender in ας, ης, υς; *ex. gr.* μέλας μελάντερος, ἐυσεβὴς —βεστερος, ἐυρὺς —υτερος: 4. to the *Nom. Pl.* in ων, as ἐυδαίμων μονές-τερος: all declined like *Adjectives* in ρος.

By מן or מ prefixed, not to the *Adjective* but to the *Subſtantive* over which the Preference is given.

The

After

ſome : now and then *better* is uſed with ſome of theſe.

3. By diminiſhing and negative ADVERBS, viz. *leſs, not ſo* or *not as, not equal to* before the ſimple *Adjective*; to heighten this Degree, *by far* or *much* is joined.

ter hath *Nom. Sing.* always in *ius*, as *durior* maſc. and fem. *durius*, like *Corpus*.

2. By *magis* before an *Adject.*

3. By diminiſhing and negative *Adverbs*, viz. *minus, non tam quam, multo*; and in ſome Inſtances, *magis* with the *Comparative* heighteneth.

After the *Comparative* is uſed

Than, as, *GOD is wiſer than Man.*

quam with the latter *Subſtantive* in the ſame *Caſe* as the former, or *quam* is omitted, and the latter *Noun* in the *Abl.* as *Deus eſt ſapientior quam homo*, or *ſapientior homine*.

η with the latter *Noun* like the *Latin*, or *η* omitted and the latter *Noun* in the *Genitive*, as Θεὸς σοφώτερος ἐστι ἢ ἄνθρωπος or σοφώτερος ἀνθρώπου.

The SUPERLATIVE Degree is formed

1. By *ſt, eſt* added to the ſimple *Adjective*, as *wiſeſt, hardeſt.*

2. By *moſt, very, vaſtly, mighty*; ſometimes *beſt*; each uſed as *more.*

To expreſs very high Excellencies, or deficiencies, are uſed *beyond, above, by far, far the moſt :* and it is

1. By caſting away *or* Compar. and taking *ſſimus*, as *durior duriſſimus*; *mus, pauperior pauperrimus*; *humilior humillimus :* all declined like *Adjectives* in *us.*

Moſt *Grammarians* direct to add *or* and *mus* to certain *Caſes* of ſecond and third De-

1. By τατος added as in the *Comparative.*

N.B. A few *Adjectives* in ρος caſt away ρος, and form the degrees by taking ιων and ιστος, as do ſome *Irregulars*; and καλὸς, (doubling λ) as καλλίων καλλίστος : ſome in υς uſe both Ways.

2. This Degree

By מאד after the *Adjective.*

The *Hebrews* often expreſs the ſuperlative Excellencies of Things, without *Adjectives* or *Particles, viz.* by doubling the ſame Word, by adding of Letters, as,

Jer. lii. 19. אשר זהב זהב ואשר כסף כסף

which

is common to uſe with the Adjective, *uncommonly, exceedingly, beyond Compariſon, expreſſion.*

The Tranſlators of the Old and New Teſtament have in ſome Inſtances happily imitated the *Hebrew* and *Greek* by a double *Superlative* or Addition of the *Comparative*; thus in the Pſalms: *Moſt higheſt*; 2 Cor. xi. 5. xii. 11. *very chiefeſt*; Eccle. v. 8. *higher than the Higheſt*; Eph. iii. 8. *leſs than the leaſt*; *Act.* xxvi. 5. *moſt ſtraiteſt.*

cleſion; but the above Method may ſeem more ſimple and eaſy.

2. By *maxime, valde, oppido,* with the ſimple Adjective; *quam, vel, cum* with *maxime* heighteneth.

The *Superlative* is often heightened by the *Compar.* as in *Ter.* and *Cic. Perſuade tibi te mihi eſſe chariſſimum, ſed multo fore chariorem ſi—— Ego ſum miſerior quam tu quæ es miſerrima.* In *Plautus* the *Adjective* is ſometimes repeated, as, *miſere miſer, parce parcus.*

gree is often times made and heightened by ὑπὲρ, μάλιστα, λίαν, σφόδρα, μάλλου: ſometimes too the *Superlative* is doubled, ἀξιομακαριστότατου. Xen. def. of *Socrat.* at the End.

St. *Paul* once addeth the *Comparative* to the *Superlat.* ἐλαχιστότερῳ. *Eph.* iii. 8.

which were of the pureſt Gold, and which were of the fineſt Silver.

N.B. Where other Languages uſe the *Comparat.* and *Superlat.* the *Hebrew* often ſpeaketh only poſitively and abſolutely.

The *Superlative* is often expreſſed by a Repetition of the *Noun* in the *Genitive Caſe Plural.*

Horſe of Horſes,	*equus equorum*	ἵππος ἵππων	סוס סוסים
Servant of Servants,	*ſervus ſervorum*	δοῦλος δούλων	עבד עבדים
Holy of Holys.	*ſanctum ſanctorum*	ἅγιον ἁγίων	קדש קדשים

DEGREES alſo are expreſſed by a Variation in the ſame *Noun*; or by ſynonimous *Nouns*: ſuch may be named

Augmentatives,	*Augmentativa*,
Diminutives,	*Diminutiva*.

Mighty	*Potens*	Κρατὺς	אברם אברהם, שרי שרה
Almighty	*præpotens* / *omnipotens*	Παντοκράτωρ	עלה high, one over another.
Shadow	*umbra*	Σκιὰ	
Shade	*umbraculum*	Σκιάδιον	עלין higheſt, ſupreme.
white	*umbrella*	Σκιὰς	
whitiſh	*umbella*		גאה gay, Gayety, Joy.
Dog	*canis*	Κύων	
Whelp	*canicula*		גאון Triumph, Pride.
Cub	*canella*	Κυνάδιον	גאות Inſolence.
Puppy	*catulus*		
Aw Fear	*metus timor*	δέος, δειλία	יראה חת חתה רעד תרעלה
Fright	*terror formido*	Φόβος, Φρίκη, κατόρθωδία.	
Terror	*tremor*		
Horror.	*horror.*		שער חרגת חרדה

The *Italian* and *Spaniſh* abound with *Augmentatives* and *Diminutives*, formed by regular Terminations.

Irregular Compariſons.

Good,	*Bonus*,	ἀγαθὸς,	Superl.
better,	*melior*,	ἀμείνων, ἀρειων,	ἄριστος.
beſt.	*optimus.*	Βέλτιων, χρείσων, λωΐων,	Βελτιστος. χρατιστος. λωστος.
Bad, ill,	*malus*,	χακὸς,	
worſe,	*pejor*,	χαχίων, χεῖρων,	χάχιστος. χειριστος.
worſt.	*peſſimus.*		
Little,	*parvus*,	μικρὸς, ἥττων, μείων,	
leſs,	*mi-*	ἐλα-	ἐλα-

leſs, leſſer,	*minor*,	ἐλαχὺς,	ἐλαχίστος.
leaſt.	*minimus*.	ἐλάσσω,	
much, many,	*multum*,	πολυς,	
more,	*plus, plurimum*.	πλείων,	πλεῖστος.
moſt.	*magnus, major, maximus*.	μέγας, μείζων,	μέγιστος.

N. B. COMPARISONS in ων contract only the *Accuſ. Sing.* and *Nom. Plur.* thus— μειζονα μειζοα μειζω. μειζονες μειζοες μειζως. *Neut.* μειζονα μειζοα μειζω.

CHAP. IV.

Of the Government of NOUNS.

SUBSTANTIVES govern SUBSTANTIVES.

Homer's Poem, or the Poem of *Homer*.	Homeri *Poema*, or *Poema* Homeri.	Ομηρω Ιλιας or Ιλιας Ομηρω.

Here the NOUN in the *Genitive Caſe* is ſaid to be the latter of two *Subſtantives*.

The *Hebrews* conſider the firſt as *in regimine* of the latter; and indeed generally ſpeaking it is ſo; but not always: very often the latter is under the Government of the former.

In *Hebrew* a NOUN in Regimen of another generally ſtandeth without a Prepoſition; as, דבר יהוה *the* Word *of the* Lord; בזוי עם deſpiſed *of* or *by the* People; חכם חרשים ſkilful, wiſeſt *of* or *among* Artificers; בן חכמה Son *of* Wiſdom or *wiſe* Son: In *Regimine* ה *fem.* is generally changed into ת, and מ *Plural* is dropped, as, אשת אברהם Wife *of* Abraham; חולת אהבה ſick *of* or *with* Love; אלהי השמים God *of* Heaven; הרי בגלבע Mountains *in* or *of* Gilboah, 2 *Sam.* xx. 21; here מ is dropped in the firſt Noun, though the ſecond hath ב *Pref.* See alſo *Jud.* v. 10.

A Man

A Man of Worth, of Virtue, in disgrace,	*Vir laudis, Virtutis* or *laude, Virtute*; put elliptically, governed of *ex*, *præditus*, or some such Word, understood.	Ἀνὴρ ἐπαίνου, ἀρετῆς:
A Boy of Genius, of a good Disposition,		παῖς μεγάλης φύσεως.
A House in the Country.		ἀγαθῆς

N. B. The latter *Substantive* may be turned into an *Adjective*; thus,

A worthy Man, a virtuous Man, an ingenious Boy, well disposed,	*Vir laudabilis*——	ἀνὴρ ἐπαίνετος——
a Country-House.	*N. B.* In *Latin* sometimes and in *Greek* often the first *Substantive* is elliptical: *ubi in mentem ejus adventi venit*, i. e. *adventi memoria, cogitatio*; Ter. Phor. Ἀλέξανδρος ὁ Φιλίππου, i. e. παῖς or υἱὸς the Son of *Philip*.	

Adjectives govern Substantives.

First, Such as imply *Possession* and *Deprivation*, govern mostly a *Genitive*, sometimes an *Ablative*.

Greedy of Gain,	*Avidus lucri*,	Ἐπιθυμητὴς χρημάτων, ἄξιος μέμψεως:
Worthy of Blame;	*Dignus vituperio*;	In *Greek* and *Latin* *Adjectives* carry much the same Construction: But *N. B.* the *Greeks* commonly run two *Substantives* or a *Substantive* and *Adjective* into a Compound; as, Φιλοκερδὴς, i. e. φίλος κέρδεος, ἀξιόπιστος i. e. ἄξιος πίστεος.
Blessed with a Genius, Capacity;	*Præditus ingenio*,	
Pale with Anger,	*Pallidus irâ*,	
Rich in Money, in Land,	*Dives pecuniâ, agris*, or *pecuniæ, agri*,	
Powerful in Arms.	*Potens armis*.	

2. Ad-

2. ADJECTIVES implying *Benefit* and *Injury*, require a *Dative Case*,

Good, useful,	*Bonus, utilis,*	*N. B. Similis* like, *par* equal, *communis* common, *alienus* foreign; have a *Genitive* or *Dative.*
Injurious to the Public, to the State:	*perniciosus Reipublicæ:*	
Fit for War.	*idoneus Bello.*	

3. NOUNS expressive of *Measure, Height, Depth, Length, Width*— stand with *Adjectives*, in a Manner absolute, generally in the *Accusative*; sometimes in the *Genitive* and *Ablative.*

A Book an Inch, or, of one Inch thick, two Fingers broad, and four long:	*Liber unam unciam crassus, duos digitos latus & quatuor longus:*
A Well three Feet wide, and thirty deep:	*Puteus latus pedibus tribus, altus triginta:*
A House three Stories high, *or* a House of three Stories, about a Mile and a half from Town.	*Domus alta trium tabulatorum* or *domus trium tabulatorum, distans ab urbe circiter mille & quingentos passus* or *quingentis passibus.*

CHAP.

CHAP. IV.

THE following NOUNS are very peculiar in all Languages as well in their Declinings, as in their frequent Uſe; namely, ſupplying the Place of other *Nouns*, eſpecially *proper Names:* for which Reaſon they are named

PRONOUNS | *Pronomina* | Ἀντωνυμίαι | כינוי

Of the three PERSONAL PRONOUNS.

FIRST PERSON of the *Common Gender.*

Singular.

I	Nom. *Ego*	Ἐγώ		אנכי אני
			א *pref. fut.*	ת *aff. perf.* i.e. to the *Verb* in the *Perfect* and *Future* Tenſes.
of me	Gen. *mei, mis*	ἐμοῦ, μοῦ		אלי or לי
to me	Dat. *mihi*	ἐμοὶ, μοί		
me	Acc. *me*	ἐμὲ, μέ		אותי אתי
				נ *aff.*
from me	Ablat. *à me*			ממני מני

Plural.

We	N. *Nos*	ἡμεῖς		אנו אנחנו נחנו
				נו *aff. Perf.*
		Dual.		נ *pref. Fut.*
of us	G. *noſtrum, noſtri*	ἡμῶν νῶϊν or νώ		אלינו לנו
to us	D. *nobis*	ἡμῖν		
us	A. *nos*	ἡμᾶς νῶϊν		אותנו אתנו
		νῶν		נו *aff.*
from us	Ab. *à nobis*			ממנו מנו

Second Person.

Singular.

Comm.		Comm.	*Comm.*	*Comm. mas.*
Thou	*or*	Nom. *Tu*	σύ	אתה את
				ת *aff. Perf. Pref. Fut.*
of thee	you, ye	Gen. *tui, tis*	σοῦ	אליך לך
to thee		Dat. *tibi*	σοί	
thee		Acc. *te*	σέ	אותך אתך
				ך *aff.*
from thee		Abl. *à te*		ממך

Plural.

Comm.	Comm.	*Comm.*	*F.*	*F.*	*Comm.*
Ye, you	Nom. *Vos*	ὑμεῖς	אתם	אתנה	אתן
			ו תם	נה *aff.*	תן
of you	G. *veſtrum, veſtri*	ὑμῶν	אליכם	לכן	
to you	Dat. *vobis*	ὑμῖν	לכם		
you	Acc. *vos*	ὑμᾶς	אתכם	אתכן	
			תם *aff*	תן	
from you	Abl. *à vobis*		ממכם	ממכן	

THIRD PERSON.

Singular.

He, the ſame.	Mas. N. *Ille, iſte,* {*ipſe, ipſus,*	*is, idem*	comm. הוא
ſhe,	Fem. *Illa, iſta, ipſa,*	*ea, eadem*	pref. Fut. m. י
it,	Neut. *Illud, iſtud, ipſum,*	*id, idem*	f. היא
	m. f. n.		Per. aff. ה
			אתה
			fut. pref. ת
of him, her it, thereof.	G. *illius, iſtius, ipſius,*	*ejus, -dem*	m. אליו לו למו
	m f. n.		
to him, her it, thereto.	D. *illi, iſti, ipſi,*	*ei, -dem*	f. אליה לה
	m.		
him,	A. *illum, iſtum, ipſum,*	*eum, eundem*	maſ. אתו
	f.		aff. הו ו
her,	*illam, iſtam, ipſam,*	*eam, eandem*	f. אתה
	n.		aff. נה ה
it,	*illud, iſtud, ipſum,*	*id, idem*	
	m. n.		
by him, her it, in it, therein.	Ab. *illo, iſto, ipſo,*	*eo, eodem*	fem. maſ. ממנהו מנה מנו בה בו
	fem.		
	illa, iſta, ipſa,	*ea, eadem*	

Ἐκεῖνος or αὐτός, declined as Adjectives in os.

Plural.

comm.	m, fem. neut.	fem. comm.
they	*Ille, iſte, ipſe* *ii, eæ, ea*	הן הנה הם המה
	are regular- m.& n. f.	aff. ו
of them	ly declined *eorum, earum*	להם למו להן
to them	in the *Plu-* maſ. fem. neut.	
	ral like *Ad-* *iis* or *eis*	
them	*jectives* in *eos, eas, ea*	אתהם אתם אתהן אתן
	us.	aff. הן ם הם ן
from them	*iis* or *eis.*	מהן מהם

PRONOUNS

Reciprocal | *Reciproca.*

So called, becauſe uſed after the Verb when its Action doeth not paſs to another, but is reflected on the Agent itſelf.

himſelf
herſelf
itſelf
themſelves
myſelf
yourſelf
yourſelves

Sin.&Pl.			*Sing. Plur.*	
G. *Sui*	: *mei*	*ipſius*	ἑ σφῶν	: ἐμοῦ αὐτοῦ
D. *ſibi*	: *mihi*	*ipſi*	οἱ σφίσι	: ἐμοὶ αὐτῶ
Ac. *ſe*	: *me*	*ipſum*	ἕ σφάς	: ἐμέ αὐτὸν
Ab. *ſe.*	: *tui*	*ipſius* &c.	σοῦ αὐτοῦ &c. / σεαυτοῦ	: contr. ἐμαυτοῦ &c.

The Perſonal Pronouns are of the *Subſtantive* Kind; theſe others, which follow, are of the *adjective*; the firſt of which are *Derivatives* from the Perſonal Pronouns, and are generally uſed inſtead of them when it is required to ſignify to whom a Thing belongeth, or by whom *poſſeſſed*, that is to ſay, in the *Genitive Caſe*; from whence they are borrowed and named,

PRONOUNS

poſſeſſive | *poſſeſſiva.*

My, mine our	*Meus*	Declined like *Adjectives* in *us*, *er*, and agree with the *Noun* in Caſe, Gender & Number.	Ἐμὸς	
	noſter		ἡμέτερος	
			νωίτερος	
thy, thine your	*tuus*		σὸς, σφέτερος	
	veſter		ὑμέτερος	
his, her, its, their: as, my, our, thy his, their Book Books; for the Book of me, us.	*ſuus*		ἑός; All declined like *Adject.* and agree with the *Subſt.* *NB.* The perſonal *Pron.* are oftener uſed by the *Grecks* than the poſſeſſive.	
	noſtras our	Country.		
	veſtras your			
	cujas of what			
	Of the 3d Decl. like *Parens* and *Cubile.*			

	fem.	*com.*	
	נו	נה	These are all *aff:* to the *Noun.*
	ך		*NB.* יכ *Plur.* hath only one ', as, דברי *my Words*; not דברי:
	כם	כן	
	ו *m.*	ה	
	הם	הן	

Pronouns perſonal and poſſeſſive *fem.* have often ' *aff.* as, אתּ' *thou*, 1 *Kings* xiv. 4. כּי *thy*, *Pſ.* xvi. 7.

PRO-

PRONOUNS

demonſtrative | *demonſtrativa.*

	Singular.						*Sing. & Pl.*
comm.	maſ.	fem.	neut.	maſ.	fem.	neut.	fem. m.
This, that	No. *Hic,*	*hæc,*	*hoc*	Οὗτος,	αὕτη,	τοῦτο	זה, זו, זאת
	m. f n.			m.& n.	f.		but with
of this	G. *hujus*			τούτου,	ταύτης		NOUNS
	m. f. n.						*Plural is*
to this	D. *huic*			τούτῳ,	ταύτη		moſtly u-
	m.	f.	n.				ſed אלה.
this, that	Ac. *hunc,*	*hanc,*	*hoc*	τοῦτον,	ταύτην,	τοῦτο	
from this,	m. & n.	f.					
that.	Ab. *hoc,*	*hac.*					

Plural.

comm.	maſ.	fem.	neut.	maſ.	fem.	neut.
theſe, thoſe	No. *Hi,*	*hæ,*	*hæc*	Οὗτοι,	αὗται,	ταῦτα
	m. & n.	f.				
of theſe,	G. *horum,*	*harum*		τούτων,	*m. f. n.*	τούτω, ταῦτα
thoſe				m. n.	f.	
for theſe	D. *his,* m. f. n.			τούτοις,	ταύταις	
	m.	f.	n.	m.	f.	n.
theſe, thoſe	Ac. *hos,*	*has,*	*hæc*	τούτους,	ταύτας,	ταῦτα.
from theſe.	Ab. *his.*					

Dual.

τούτω, ταῦτα

AR-

ARTICLE { prepositive, definite. | *Articulus* { *præpositivus* *definitus.*

So named, because *set before* a NOUN, and *definitive*, demonstrative of some one particular Thing or Person.

The *definite* Sing. and Plural; *A*, (*an*, before a Vowel) *indefinite* Singular only.	The *Latins* have no *Article*; yet they often seem to use *is*, *ille*, *iste*, *ipse*, *hic* with a *Noun*, to the same Purpose, as the *English*, *Greeks* and *Hebrews* do their ARTICLE.	*Singular.* m. f. n. No. Ὁ, ἡ, τὸ m. n. f. G. τοῦ, τῆς Dat. τῷ, τῇ Ac. τὸν, τὴν, τὸ *Plural.* No. Οἱ, αἱ, τὰ G. τῶν, D. τοῖς, ταῖς Ac. τοὺς, τὰς, τὰ	ה This is generally enforced by את when the *Noun* followeth the *Verb* ——*GOD created* את השמים *the Heavens, those very Heavens*, as it were, pointing to them: hence some would make את a Sign of the *Accusative Case*. ה *pref.* is often interrogative.

PRO-

PRONOUN

Relative, *or* | *relativum*, vel

ARTICLE { postpositive / subjunctive | *postpositivus* / *subjunctivus* } *Articulus*

So named, becauſe *relative* to, *put after*, *ſubjoined* with a Noun or Sentence, *going before*, called its

Antecedent | *Antecedens.*

Sing. & Pl.	*Singular.*	*Plural.*	*Sing. Pl. Du.*	*Sing. & Plur.*
Who *com.*	No. Qui, *m.*	Qui	ὅς *m.* οἵ, ὦ	אשר or ש *pref. comm.*
which	quæ, *f.*	quæ	ἥ, *f.* αἵ	
that	qua,			
what	quod, *n.*	quæ / qua	ὅ, *n.* ἅ	*N.B.* 1. *Prepoſitions* are ſeldom prefixed to this *Pronoun*, but to a Perſonal *Pronoun* at the End of the Sentence: See *Geneſ.* xxx. 26.
	m. f. n.	m. & n.	m. n. m. f. n.	
whoſe	G. cujus,	quorum fem quarum	οὗ, ὧν, ὧν / fem. ἧς, ἁῶν	
of whom				
of which				
	m. f. n.	m. f. n.	m. n.	
to whoſe	D. cui,	quibus	ᾧ, οἷς,	2. In Reg. a Poſſeſſive *Pronoun* is affixed to the next *Noun*, or a *Prepoſition*: See *Gen.* i. 11. *Iſa.* xxxi. 9.
to whom			ᾗ, *f.* αἷς	
to which		queis		
whom	Ac. quem, *m.*	quos	ὅν, *m.* οὕς	
which	quam, *f.*	quas	ἣν, *f.* ἅς	
that what	quod, *n.*	quæ	ὅ, *n.* ἅ, ἄ	3. When in the *Accuſative Caſe*, a Perſ. *Pronoun* is often affixed to the *Verb.*
	m. n.			
from whom	Ab. quo,	quibus.		
from whoſe	qui,			4. When relative to a Place, the Particle ου often followeth.
from which	qua *f.*			

N.B. In *Latin* and *Greek* the Relative agreeth with the Antec. in Gender and Number, and in *Greek* very often in Caſe.

The

PRONOUN

Interrogative, | *Interrogativum.*

So named, becauſe it aſketh a Queſtion.

Who, what | *Quis, quæ, quid* | τίς, τί, like 3d Decl. | מי מה.

PRONOUNS, doubled, compounded, or added to *Nouns*, generally carry an emphatic, Superlative Senſe.

I myſelf, I even I	*Idem ego ille*	Αυτος εγω or	אנכי אנכי or
He, the ſelfſame, the Man himſelf	*ille ipſe, vir ipſe,*	εγω αυτος	אני אני
She herſelf.	*ego ipſe*	εκειν@ αυτ@	הוא הוא
They themſelves	*egomet*	or	
You yourſelf	*tu te, tu temet*	ὁ αυτος,	
The very Man	*iſce, hicce*	το αυτο.	יהוה הוא
The very ſelfſame	*iſthic* or *iſtic*		
This very Man.	*iſtoc* or *iſtuc.*		

To

To theſe *Pronouns* may be added others, which are in frequent Uſe.

One, ſome One, ſome Body, a certain Man: ſome, the one, the other *or* this, that; one another: either, one or the other, one of the two, neither: ſuch a one, ſuch as: how many? any one, whoſo, whoſoever, whatſoever, every one.

Quidam: aliquis (like *qui,*) *ullus, alius, alter* or *hic, ille, alius: uter, alteruter, neuter* (like *ipſe*) *talis, qualis* (like the third Declenſion) *quotus, quot, quotuplex? quivis, quilibet; quicunque, quiſquis, quicquid, quiſque, unuſquiſque.*

Δεῖνα or δεὶς: τὶς, ἄλλος, οὔτερος, ὁδὲ ἕτερος or ὅμεν, ὅδε or οὗτος, ἐκεῖνος, ἀλλήλων: πότερος, ἑκάτερος, οὐδέρος: τοῖος, ποῖος or ἠῖος: ποσὸς, ποσαπλᾶς; ὅσλις (like ὅς and τίς) ὅς ἄν, ἕκασλος.

NOUNS, expreſſive of Number, called NUMERAL ADJECTIVES, are diſtinguiſhed into

Cardinal,	*Ordinal,*	*Diſtributive,*	*Multiplicative.*
One,	Firſt,	Single, every one	Simple,
Two,	Second,	couple, two of—	double,
Three, &c.	Third.	triple, three of—	triple, threefold
Unus (like *ipſe*)	*Primus,*	*Singulus,*	*Simplex,*
Duo,	*Secundus,*	*Binus,*	*duplex,*
Tres.	*Tertius.*	*Trinus.*	*triplex.*
m. f. n.			
εἷς, μια, ἕν	πρωτὸς	ἕκαστος	ἁπλοος
δυο or δυω	δεύτερος	δισσος	δίπλοος.
τρεις.	τριτος.		
f. m.	f. m.		
אחת אחד	נה-- ון-- ראש כל איש		
שתים שנים	שנית שני	שני *Plu. in reg.*	
שלש שלשה	שלשית שלשי	שלשת *Sing.* in *Reg.*	

The *Engliſh* and *Latins* often expreſs the Cardinals by Figures, called *Ciphers*; and the *Greeks* and *Hebrews* by the Letters of the Alphabet.

Units.				Tens.			
1 I	α′	א		10 X, I	ι′ ιά′	י	יא
2 II	β′	ב		20 XX, I	κ′ κά′	כ	כא
3 III	γ′	ג		30 XXX, I	λ′ λά′	ל	לא
4 IV	δ′	ד		40 XL, I	μ′ μά′	מ	מא
5 V	ε′	ה		50 L, I	ν′ νά′	נ	נא
6 VI	ϛ′ ϐαυ	ו		60 LX, I	ξ′ ξά′	ס	סא
7 VII	ζ′	ז		70 LXX, I	ο′ οά′	ע	עא
8 VIII	η′	ח		80 LXXX	π′ πά′	פ	פא
9 IX	θ′	ט		90 XC, I	ϟ κοππα	צ	צא

Hundreds.			Thouſands.	
100	ρ′	ק	1000	͵α
200	σ′	ר	2000	͵ϐ
300	τ′	ש	3000	͵γ
400	υ′	ת	4000	͵δ
500	φ′	ך	5000	͵ε
600	χ′	ם	Millions.	
700	ψ′	ן	10000	
800	ω′	ף	20000	
900	ϡ σαμπι	ץ	30000	

CHAP.

CHAP. V.

Of the VERB.

A VERB, as it expreſſeth the Action or State of a *Nonn*, is its Attributive, a Kind of Adjective: hence the VERB is ſaid to have *Number*, *Perſon*, *Gender*— and, to agree thus with the Nominative Caſe.

If indeed the VERB, like the *Adjective*, be conſidered by itſelf, abſtractedly from any Relation to the Agent; it is *indefinite i. e.* of no Number, Perſon, Gender—— for which Reaſon there is no abſolute Neceſſity for ſuch Agreement in Nature; neither is it invariably obſerved in Language.

1. The VERB can expreſs but one Action; though its Agents may be many: hence it may ſtand Singular with a Nominative Caſe Plural.

In *Greek* the VERB is always *ſingular* with *Neut. plural*, and ſometimes with *Maſculines* and *Feminines*.

Sometimes, in *Hebrew*, a VERB is put *ſingular* with a *Noun plural*.

2. The *Perſonal Pronouns* may ſtand at length; and then there is no Neceſſity to expreſs them by a Variation in the *Verb*.

In *Engliſh* this is generally the Caſe; ſometimes alſo in *Hebrew*.

3. VERBS, being of no Sex, need not to be ſuited to the Gender of the *Noun*.

A VERB is adapted to the Gender of the *Nominative Caſe* only in *Hebrew*.

There are other Accidents peculiar to a *Verb*; ſuch as 1. The Time, in which an Action is doing, and done; called

TENSE | *Tempus* | Χρόνος.

An Action is either *doing*, *done* or *to be* done; with Regard to Time it may be conſidered, as,

definite or *indefinite*, | ὡρισμένος ἢ ἀόριστος.

Thus, doing *to-day*, *yeſterday*, *to-morrow* or *in no ſet Time:* done *to-day*, *yeſterday*, *after yeſterday*, to be done *to-morrow*, conſequent and future to a preceding Time and Action; or *done in no ſet Time.* Hence there may be only three, or ſix or nine Tenſes.

Preſent Tenſe wherein the Action is doing *now*;	*Preſens Tempus*	ἐνεστὼς χρόνος	פועל or בינוני
Preterimperfect was doing in a certain Time *paſt*.		παρατατικός	
Perfect wherein the Action is done, finiſhed.	*Præterperfectum*	παρακείμενος	עבר
Preterpluperfect	*Pluſquamperfectum*	ὑπερσυνέλικος	
Future	*Futurum*	μέλλων	עתיד

The *Greeks* have three *Futures*, named *primum*, *ſecundum*, & *Paulopoſt-futurum*; beſides which they have two *indefinite Tenſes*, very much uſed by them, entitled, Ἀόριστος πρῶτος καὶ δεύτερος, *firſt* and *ſecond Aoriſts*.

2. An

2. Another Accident is the Mode, Manner of an Action, called

MOOD | *Modus* | Ἔγκλισις.

Firſt, A Verb may *indicate*, declare an Action with Certainty and Poſitiveneſs; as, *the Sun is, was ſetting; is, was, hath been ſet; will ſet:* This is ſpeaking in the

INDICATIVE | *Indicativus* | Ὁριστικὴ.

Secondly, It may carry in it a Command; as, *Sun ſtand thou ſtill:* This is ſpeaking in the

IMPERATIVE | *Imperativus* | Προστακτικὴ | צוּוּי

Thirdly, It may not be *indicative* and *imperative*, but ſubjoined with an *Uncertainty*, as, a Doubt, Wiſh, Requeſt—— as, *if the Sun be ſetting— it is neceſſary that it ſhould ſet— perhaps it may ſet— I wiſh it may* or *may it ſet— pleaſe* or *pray give—* This is ſpeaking in the

Subjunctive, Optative | *Subjunct. Optativus* | ὑποταχτικὴ, εὐκτικὴ. *et.*

Fourthly, A *Verb* may be indefinite as to Number, Perſon, Tenſe— uſed very much in the Senſe of a *Noun*; as, *Boys love to play* or *love Play*; *it is pleaſant to ſee the Sun*, i. e. *the Sight of the Sun is pleaſant*; A Child is pleaſed to ſee, *in, by, at, with* ſeeing, its Nurſe *i. e.* with the Sight of its Nurſe: This is uſing the *Verb* in its Origin and Fountain; which *Mood* is called

INFINITIVE | *Infinitivus* | Ἀπαρέμφατη | מקור

The

The Structure of a *Verb* in its different Accidents and Variations is called conjugating it, or its

CONJUGATION | *Conjugatio* | Συζυγία | בנין

These Accidents of a *Verb* how expreſſed.

In *Engliſh* NUMBER and PERSON are expreſſed by *Nouns* and *Pronouns* without a Change in the *Verb*, except in the ſecond and third Perſon *Sing. Ind. Mood.*

N. B. When *you* is uſed, as it is moſt generally, inſtead of *thou*, no Change is made in the ſecond Perſon.

Tenſes, moſtly by aſiſting Verbs, therefore named *Auxiliary*; as, *am, do, did, have, had, ſhall, will.*

Mood, by the Nature of the Diſcourſe and other Words.

In *Latin* and *Greek*, NUMBER, PERSON, MOOD and TENSE are pointed out by different Terminations of the VERB.

In *Hebrew*, MOOD is expreſſed much as in *Engliſh*; NUMBER, PERSON, GENDER, TENSE, by *Serviles*; which *Verbs perfect* take without any Change of Letters; but *Verbs imperfect*, particularly ſuch as begin with נ, י or end in ה, א, change thoſe Letters for others, or drop them, in taking the *Aff. and Pref.* as ſhewn in the Schemes of VERBS.

N. B. In *Latin*, *Greek* and *Hebrew* the *Pronouns* are added for *Emphaſis* and Diſtinction.

Here follow the Schemes or Forms, otherwiſe called *Paradigms* of *Verbs*, in MOOD, TENSE, NUMBER, PERSON.

One Form is named

Active Voice, | *Vox activa*, | Διαθέσις ἐνεργελιχὴ, | פעל, wherein the *Noun* before the *Verb* acteth, or is an Agent; and, if the Action paſs from the Agent to a Patient, the *Verb* is ſaid to be

Active, | ἐνεργελιχὸν, | יוצא

But

But if the Action reſt in the Agent, neither acting upon nor paſſive of another; then the Verb is ſaid to be

Neuter, | ἀμεταβάλον, | עומד

The different *Verbs* are exemplified above in Page (13) 21.

N. B. From VERBS ariſe *Verbal Adjectives*, which *participate* of the Nature of a *Noun* and a *Verb*; hence named,

Participles active, paſſive. | *Participium* | Μετοχὴ | בינוני, נפעל, פעול

In *Latin*, *Greek* and *Hebrew*, *Participles* are declined and agree with *Nouns* exactly like *Adjectives*.

It will be very uſeful to introduce the Learner to the regular Forms of *Verbs* by one eſteemed to be irregular; yet of general Uſe in all Languages, either as an auxiliary or to affirm Quality, State, Exiſtence; hence called

VERB SUBSTANTIVE,

Am | *Sum*, *Fuo* or *fio* | Εἰμί | היה אש יש

	Indicative.	*Subjunctive.*
Preſent Tenſe.	I am, thou art, he is; We, ye, you, they are.	I, you may be, may chance, happen to be; perhaps I may be, may I or let me, him, us, them be; thou mayeſt be.
Preter-imperfect.	I, you, he was, thou waſt; We, ye, they were.	I might, would, could, ſhould be, might I be, thou mighteſt be.
Preter-perfect.	I have, thou haſt, he hath been; We, ye, you, they have been.	I might, would, could, ſhould have been; might I or oh that I might have been.
Pluperfect.	I, you, he had, thou hadſt been; We, ye, they had been.	If I had or had I been, perhaps I had been, Chance but I had been.

Future. I, you, he, we, ye, they ſhall, will be; thou ſhalt, wilt be; I, you, he, we, ye, they ſhall, will have been.

Imperative.	*Infin. Preſ.*	*Perfect.*	*Future.*
Be; or be you, thou, he, we, ye, they; let him, us, them be.	to be, with being, in being.	to have been, in having been.	about, ready to be, to be after, for the future.

Participles.

Preſ. Tenſ.	*Perfect.*	*Futurum.*
Being.	having been.	about, ready, going to be.

Indicativus.	*Subjunctivus.*	*Indicativus.*	*Subjunctivus.*
Sing.	Sing.	Sing.	Sing.
Sum, es, est;	*Sim, sis, sit,* or	*Fio, fis, fit;*	*Fiam, fias, fiat;*
Plur.	*siem, sies, siet;*	Plur.	Plur.
sumus, estis, sunt.	*simus, tis, sint.*	*imus, itis, iunt.*	*amus, atis, ant.*
eram, ras, rat;	*essem, es, et;*	*fiebam, as, at;*	*fierem, res, ret,* or
ramus, ratis, rant.	*emus, etis, ent.*	*amus, atis, ant.*	*forem;*
			remus, etis, rent.
Sum hath no *Perfect* nor *Pluſquamperfect*, but borroweth thoſe of *Fio.*		*fui, isti, it;*	*fuerim, ris, rit;*
		imus, istis, erunt.	*rimus, ritis, int.*
			or *ere.*
		fueram, ras, rat;	*fuissem, es, et;*
		ramus, atis, ant.	*emus, etis, ent.*
ero, eris, erit;	*erimus, ritis, rint.*	*fiam, es, et;*	*emus, etis, ent.*

Imperat.	Infinit.	Participle.	
esto; *fito;*	Præſ. *esse.*		
este, *fite,*	Perf. *fuisse.*	Præſ. Temp.	Futur.
estote, *fitote,*	Fut. *fore* or	*ens.*	*futurus.*
sunto. *fiunto.*	*futurum esse.*	*factus.*	

One Uſe of beginning with *Sum* and *Fio* will evidently appear, when it is conſidered how much the other *Verbs* take their Terminations from theſe.

Verbs varied like *Amo*, *Moveo*, *Lego*, *Audio* are ſaid to be of the firſt, ſecond, third, and fourth Conjugation: the firſt, ſecond and fourth have *a*, *e*, *i* moſtly long, ſignified by this Stroke ¯ over thoſe Vowels; the third hath *e* moſtly ſhort, with this Mark ˘ over *e*.

	Indicat.			Subjunct.			Optat.		
	Sing.								
Preſent	Εἰμὶ,	εἶς,	ἐστὶ,	ὦ,	ἦς,	ἦ,	εἴην,	εἴης,	εἴη,
Tenſ.	*Plur.*								
	ἐσμὲν,	ἐστὲ,	εἰσί.	ὦμεν,	ἦτε,	ὦσι.	εἴημεν,	εἴητε,	εἴησαν.
	Dual. Ἔσσον.								
Preter-	Ἦν,	ἦς,	ἦ,						
imperf.	ἦμεν,	ἦτε,	ἦσαν.						
Perfect.	Γέγονα,	ας,	ε,	Εἰμὶ hath no *Perfect*, nor *Aoriſts*; but thoſe of γίνομαι are uſed inſtead.					
M. V.	ὀναμεν,	ὀνατε,	ὀνασι.						
1. *Aor.*	Ἐγενησάμην, σω, σατο,								
M. V.	σάμεθα,	σεσθε,	σαντο.						
2. *Aor.*	Ἐγενόμην, νω,		εἶο,	Γένωμαι, η, ηται,			Γενοίμην, οιο, οιτο,		
M. V.	ομεθα,	νεσθε,	νοντο.	ωμεθα,	νεσθε,	νωνται.	οιμεθα,	οισθε,	οιντο.
Future.	Ἔσομαι,	ἔσῃ,	ἔσεται,						
	ἐσόμεθα,	ἔσεθε,	ἔσονται.						
	Dual.								
	Ἔσεσθον,	ἔσθην.							

Imperat.				Infinitive.	
Preſ. Ἴσθι,	ἔστω,	ἔστον,	ἔστων,	*Preſ. Tenſ.* Εἶναι.	
Tenſ. ἔστε,	ἔστωσαν.			*Perf. M.V.* γεγονέναι.	
	Dual.			2. *Aor.* γενέσθαι.	
Ἔστον,	ἔστην.			*Futur.* ἔσεσθαι.	

Participle.			
Preſens.	*Perf. M. V.*	*Futur.*	
m. ὤν,	γεγονὼς,	ἐσόμενος,	νη, νον,
f. οῦσα,	γεγονυῖα,	μέλλων,	υσα, ον.
n. ὄν.	γεγονὸς.		

Some *Grammarians* divide the *Greek Nouns* into ten Declenſions, and the *Verbs* into thirteen Conjugations: Others make but 3 Declenſions in ſomewhat the ſame Way as ſhewn above; and but 2 Conjugations, in ω and μι.

N. B. ε, called *Augmentum*, prefixed to the *Preterimperfect*, 1ſt and 2d *Aor.* and *Pluperf. Indic.* of all *Verbs* beginning with a Conſonant, is dropped in the other Moods.

The Perſonal *Pronouns* with הוה or הוא; ſee *Eccleſ.* iii. 15. *Nehem.* vi. 6. *Iſa.* xliii. 10. *Pſal.* cii. 28. *Pſ.* xxiv. 10: this is a *Participle* of the Preſent Tenſe Active, formed by ו inſerted after the firſt Radical; it implieth *definitely* a Thing ſubſiſting or in Action. בינוני

The *Hebrews* begin the *Verb* in the Perfect Tenſe with the third Perſon; becauſe that is the Radix, conſiſting for the moſt part of three Letters; ſeldom of fewer and ſeldom of more.

1ſt comm.	2d comm.	3d *Perſ.* f.	3d maſ.	
		Sing.		
הייתי	היית	היתה	היה	עבר
or היתי	or היית			
		Plur.		
1ſt comm.	2d fem.	2d maſ.	3d comm.	
היינו	הייתן	הייתם	היו	

3d fem.	3d maſ.	2d comm.	1ſt comm.	
		Sing.		
תהיה	יהיה	תהיה	אהיה	עתיד
or תהי	or יהי	or תהי	or אהי	
		Plur.		
2 & 3 com.	3d comm.	2d comm	1ſt comm.	
תהיינה	יהיו	תהיו	נהיה	
or תהיין			or נהי	
			נהיה	נפעל
			היו	פעול
			להיות	מקור

אש יש is ſo irregular in its Uſage, that it is impoſſible to fix it: ſee *Mic.* vi. 10. 2 *Sam.* xiv. 19. *Gen.* xxiv. 42, 49. מי יתן והיה *Deut.* v. 29. לו יהי *Geneſ.* xxx. 34. are Inſtances of ſpeaking in the *Subjunctive* and *Optative*.

נפעל is a *Participle Paſſive* of the Pref. Tenſe, formed by נ pref. to *Verbs Act.* only.

פעול is of the *Perf.* Ten. from *Verbs neut.* and *act.* formed by ו inſerted after the ſecond Rad. in *Verbs perf.* In *Verbs imperf.* ו is often *paſſ.* after the firſt Rad. *Verbs* in ה have פעול in וי, ויה, וה and ו.

The *Infinitive* (wherein *Verbs defective* commonly end in ות or ת) hath generally *Prepoſitions* before the *Verb*, a *Noun* and *Adverb*: alſo the *Infinitive* taketh *Pronouns affixed*; all which is ſhewn in the Schemes of *Verbs*, named *Kal* and *Niphal*.

ACTIVE VOICE.

	Indicative.	*Subjunctive.*
Pres.	I love, do love, am in Love, reading, coming; We, ye, you, they (do) love, are in Love, are reading; He (doeth love) loveth; is in Love; Thou (doeſt love) loveſt; art, in Love, reading.	I, you, he, we, ye, they may love, be in Love, may be reading, hearing; Thou mayeſt love, be in Love; if, that, unleſs, except, leſt, he move, read, ſhould he come.
Preterimp.	I, you, he was in Love, reading; We, ye, they were in Love; We, ye, they were reading; I, you, he was to ſee.	I might, would, ought to, could, ſhould love, be in Love; be reading.
Perfect.	I, you, we, ye, they have, he hath dined, loved, been in Love; thou haſt loved, haſt been in Love.	I might, would, ought to, could, ſhould have loved; If he have loved; thou mighteſt have loved.
Pluperfect.	I, you, he, we, ye, they had loved; I, you, he, we, ye, they had been in Love; Thou haſt loved.	When, after I, you, he, we, ye, they had heard, read, loved.
Futur.	I, you, he, we, ye, they ſhall, will love; Thou ſhalt, wilt love, be in Love; I, you, he, we, ye, they ſhall, will have dined, read.	

Imperative. Love; or, love you: Let him, them love.

Infin. Preſ.	*Perfect.*	*Futur.*
To love, in loving.	To have loved.	About to love.

Participles.

	Active.	*Paſſive.*
Preſ.	Loving, walking, ſtanding.	Loved, being loved.
Perf.	Having loved, walked; being, having been come, gone.	Having been loved.
Fut.	About parting, going, ready to walk.	About to be moved, taken away.

VOX ACTIVA.

Indicative.

Singular.			*Plural.*		
1ſt Perſon.	2d.	3d.	1.	2.	3.
Am—o,	*as,*	*at;*	*āmus,*	*ātis,*	*ant.*
Movĕ-o,	*es,*	*et;*	*ēmus,*	*ētis,*	*ent.*
Leg—o,	*is,*	*it;*	*ĭmus,*	*ĭtis,*	*unt.*
Audi--o,	*is,*	*it;*	*īmus,*	*ītis,*	*ĭunt.*

Amā / *Movē* / *Legĕ* / *Audiē*	*bam,*	*bamus,*	
	bas,	*batis,*	
	bat;	*bant.*	
Amāv / *Mov i,*	*iſti, it;*	*ĭmus, iſtis,*	*ērunt,* or *ēre.*
Leg / *Audiv*			
Amav / *Mov* / *Leg* / *Audiv*	*ĕram,*	*ĕrāmus,*	
	ĕras,	*ĕrātis,*	
	ĕrat;	*ĕrant.*	
Amā-bo, / *Movē*	*is, it;*	*ĭmus, itis,*	*unt.*
Leg / *Audi*	*am, es, et;*	*ēmus, ētis,*	*ent.*

Subjunctive.

Singul.			*Plural.*		
1.	2.	3.	1.	2.	3.
em,	*es,*	*et.*	*ēmus,*	*ētis,*	*ent.*
am / *am* / *am*	*as,*	*at.*	*āmus,*	*ātis,*	*ant.*
rem,	*res,*	*ret;*	*remus,*	*retis,*	*rent.*
erim,	*ris,*	*rit;*	*rimus,*	*ritis,*	*rint.*
iſſem,	*eſſes,*	*iſſet;*	*iſſēmus,*	*iſſētis,*	*iſſent.*
vero,	*ris,*	*rit-*	like the *Perfect.*		
ero,	*ris,*	*rit-*			
vero,	*ris,*	*rit-*			

iſſes

Imper.

	2d Perſon.	2. & 3.	2. Perſon.	3.
Ama—	*āto;*	*āte,*	*tote,*	*anto.*
Move—	*ēto;*	*ete,*	*tote,*	*ento.*
Lege—	*ĭto;*	*ĭte,*	*tote,*	*unto.*
Audi—	*īto;*	*īte,*	*tote,*	*iunto.*

Infin.

Preſ. *Amārc, Movere, Legĕre, Audīre.*

Perfect. *Amaviſſe, Moviſſe, Legiſſe, Audiviſſe,*

Futurum eſſe. *Amatu-, Motu-, Lectu-, Auditu-*

Supines. Gerunds. called *amandi.*

Participles Active,

Preſ. *Amans, movens, legens, audiens.*
Futur. *Amaturus, moturus, lecturus, auditurus,*

Paſſive.

Preſ. & Perf. *Amatus, motus, lectus, auditus.*
Futur. *amandus, movendus, legendus, audiendus.*

The Uſe

ΔΙΑΘΈΣΙΣ ἘΝΕΡΓΕΤΙΚΉ.

	Indicative.			*Subjunctive.*			*Optative.*		
Preſens.	Τύπ̄-ω,	εις,	ει;	ω,	ης,	η;	οιμι,	οις,	οι;
	ομεν,	ε̄τε,	ουσι.	ωμεν,	η̄τε,	ωσι.	οιμεν,	οῑτε,	οιεν.
Pret.	Ἔτυπ̄-ον,	ες,	ε;	ω,	ης,	η;	οιμι,	οις,	οι;
imp.	ομεν,	ε̄τε,	ουσι.	ωμεν,	η̄τε,	ωσι.	οιμεν,	οῑτε,	οιεν.
1. *Fut.*	Τύψ-ω,	εις,	ει;						
	ομεν,	ε̄τε,	ουσι.						
1. *Ao.*	Ἔτυψ-α,	ας,	ε;	ω,	ης,	η;	αιμι,	αις,	αι;
	αμεν,	ᾱτε,	αν.	ωμεν,	η̄τε,	ωσι.	αιμεν,	αῑτε,	αιεν.
2. *Fut.*	Τυπ-ῶ,	εῖς,	εῖ;				οῖμι,	οῖς,	οῖ;
	ῦμεν,	εῖτε,	ῦσι.				οῖμεν,	οῖτε,	οῖεν.
2. *Ao.*	Ἔτυπ-ον,	ες,	ε;	ω,	ης,	η;	ὁιμι,	οις,	οι;
	ομεν,	ε̄τε,	ον.	ωμεν,	η̄τε,	ωσι.	οιμεν,	οῑτε,	οιεν.
Perf.	Τέτυφ-α,	ας,	ε;	ω,	ης,	η;	οιμι,	οις,	οι;
	αμεν,	ᾱτε,	ασι.	ωμεν,	η̄τε,	ωσι.	οιμεν,	οῑτε,	οιεν.
Plu-perf.	Ἐτε̄τύφ-ειν,	ειῖς,	ει;	ω,	ης,	η;	οιμι,	οις,	οι;
	ειμεν,	ειτε,	εισαν.	ωμεν,	η̄τε,	ωσι.	οιμεν,	οῑτε,	οιεν.

Imperative.			*Infinitive.*	*Partic. active.*			*passive.*		
Pres. Sing.	*Plur.*			m.	f.	n.	m.	f.	n.
Τύπ̄-ε, έτω;	ε̄τε, έτωσαν.	ειν.		N. ων, υσα, ον.			όμενος, νη, νον.		
				m. & n.					
1. *Futurum.*				G. οντος, υσης.			—— ντ, νης.		
Τύψ-	— — —	ειν.		ων,			τυφθησόμενος.		
1. *Aoriſt.*									
Τύψ-	— — —	αι.		ας, ασα, αν.			τυφθεὶς.		
2. *Futurum.*				αντος, ασης.					
Τύπ-	— — —	εῖν.		ῶν, ῦσα, ῦν.			τυπησόμεν☞.		
2. *Aoriſt.*									
Τύπ-ε, έτω;	ε̄τε, έτωσαν.	ειν.		ων.			είς, εῖσα, ὲν.		
Perfect.									
Τέτυφ-ε, έτω;	ε̄τε, έτωσαν.	έναι.		ὼς, υῖα, ὸς.			τετυμμέν☞.		
				οντος, υῖας.					

N.B. The *Article* and *Prepoſitions* often ſtand before the *Infinitive* like *Nouns.*

N. B. The *Dual* Number may be eaſily known, its Endings being in τον in the *Preſent, Perfect,* 1ſt and 2d *Future*; in τον and την in the other Tenſes of the *Indicat. Subjunct.* and *Optative*; but of the *Imper.* in τον and των.

The Uſe

בנין קל or פעל

עבר		*Singular.*			*Plural.*				ביניני
3 *mas.*	*3. fem.*	*2. com.*	*1ſt com.*	*3. co.*	*2. comm.*	*2. fem*	*3. com.*		
פקד	ה —	ת —	תי —	ו —	תם —	תן —	נו —		פוקד פקד
הלך	ה —	ת —	תי —	ו —	תם —	תן —	נו —		הולך הלך
נל־ה	תה —	ית —	יתי —	ו —	יתם —	יתן —	ינו —		
גבה	ה —	ת —	ה is ſometimes retained with affixes						
נגש	ה —	ת —	תי —	ו —	תם —	תן —	נו —		פעול
ירד	ה —	ת —	תי —	ו —	תם —	תן —	נו —		
קום	ה —	ו קם or dropped with the aff. and prefixes							הלוך
סבב	ה —	ת —	סַב or, ſecond Letter not doubled						קום
אמר	ה —	ת —	תי —	ו —	תם —	תן —	נו —		גלוי
קרא	ה —	ה;	א is ſometimes dropped or changed into						ראו
יכל	ח —	*Verbs* in ה and א change Forms.							

עתיד	*Singular.*			*Plural.*			
1. *comm.*	*2. maſ.*	*3. maſ.*	*3. fem.*	*2. maſ.*	*1. com*	*3. maſ*	*2. & 3. fem.*
אפקד	תפקד	יפקד	תפקד	תפקדו	נפקד	יפקדו	תפקדנה
אלך	תלך	ילך					
אגלה	תגלה	יגלה					
אגש	תגש						
ארד	תרד						
אוכל	תוכל	יוכל					
אמר	תאמר						

In moſt *Verbs* ה is retained with the prefixes.
ה is moſtly dropped with the prefixes and affixes.
In certain *Verbs* נ is retained with the prefixes.
In certain *Verbs* י is retained with the prefixes.
In certain *Verbs* י is changed into ו.
א is ſometimes dropped in other Perſons as well as the firſt.

צווי

2. maſ.	*2. fem.*
פקד	פקדי
לך	לכי
גלה	גלי
גש	גשי
רד	רדי

Singular.

Plural. פקדו | פקדנה

N. B. The *Perfect* and *Future* Tenſes ſerve for all *Moods*; for the *Imperative*, *Subjunctive* and *Optative* as well as the *Indicative*.

מקור

Verb.	*Noun.*	*Prepoſitions* to the *Adverb.*
לפקד	ביום פקד יהוה	לבלתי פקד not to viſit.
כלכת	In the Day, at the	
מגלות	Time or when *Jehovah* viſiteth; viſited.	*Pronouns affixed.*
בגשת		בפקדי כלכתך In my viſiting or when I viſit, as thou walkeſt.

The Uſe

The Uſe of the VERB SUBSTANTIVE.

All *Verbs* are reſolvable into the VERB SUBSTANTIVE with a *Participle*.

In *Engliſh* often with a *Participle act.* in the Manner as ſhewn above; and with a *Participle paſſive*, wherein there is a Turn of the whole Sentence; uſed for Variety; alſo for Brevity, by omitting the Agent: Thus, *I am, was, have, had been, ſhall be loved by him*; *the World was created by God*; inſtead of, *he loveth me, God created the World*: or, *he is greatly beloved, the world was created, it is ſaid, I was told, the Houſe is building—— builded*; without ſaying by whom.

In *Latin* with *ans, ens* ſeldom; but with *tus, rus, dus* often: the general Way of expreſſing the *Paſſive* in the *Preſent, Imperfect* and *Future Tenſes*, is by a ſecond Form of the *Verb*.

The *Greeks* and *Hebrews* uſe the VERB SUBSTANTIVE with a *Participle active*, juſt as the *Engliſh*; and often with a *Participle paſſive*: they have alſo a *paſſive* Form of the *Verb*. The *Greeks* often uſe the *Verbs* γίνομαι, τυγχάνω, ὑπάρχω, ἔχω, like εἰμὶ: ἔχω they ſometimes uſe as an auxiliary, like *have* in *Engliſh*; thus, ἔχω ποιήσας, *I have done*; the ſame as ἐποίησα.

N. B. The *Verb Subſtantive* is often elliptical, particularly in *Greek* and *Hebrew*.

The Second FORM of VERBS, called

THE PASSIVE VOICE;

Wherein the Agent and Patient change Situations or Caſes, the *Noun* before the *Verb* inſtead of being an Agent, becoming a Patient; and the *Noun* governed of the *Verb* inſtead of the Patient being the Agent: hence the *Verb* is called

Paſſive, | παθητικὸν, | נפעל.

N. B. Only *Verbs active* can be *paſſive*: *Verbs neuter* have no *Paſſive*, unleſs by a new Form they are made *active*; as explained hereafter in CH. 6.

VOX PAS-

VOX PASSIVA.

Indicativus.

Preſens,

Sing.			Plural.		
Am-	*or, aris* or *re, atur;*		*amur, amini, antur.*		
Move-	*or, ris*	*tur;*	*mur, emini, entur.*		
Loqu-	*or, eris*	*itur;*	*imur, imini, untur.*		
Audi-	*or, ris*	*tur;*	*mur, mini, untur.*		

Subjunctivus.

Sing.			Plur.	
er, eris, e-	*tur;*		*emur, emini, entur.*	
ar,				
ar,	*aris, a-*	*tur;*	*amur, amini, antur.*	
ar,				

Imperfectum.

Ama-	*bar,*	*bamur,*	*rer,*	*reris,*
Move-	*baris* or	*bamini,*	*rer,*	*retur;*
Loque-	*are,*	*bantur.*	*rer,*	*remur,*
Audie-	*batur;*		*direr;*	*remini, rentur.*

Futurum.

Ama-	*bor, beris,* or *re,*	*itur;*	*bimur,*	*bimini,*
Move-				*buntur;*
Loqu-	*ar, eris* or *re,*	*etur;*	*emur,*	*emini,*
Audi-				*entur.*

Imper. Sing.		Plural.			Pref.	Perfect.	Fut. Infin.
Ama-	*tor;*	*mini,*	*minor,*	*ntor.*	*amari.*	*Amatum*	*Amatum*
Move-	*tor;*	*mini,*	*minor,*	*ntor.*	*moveri.*	with *eſſe,*	with *iri,*
Loqu-	*itor;*	*imini,*	*iminor,*	*untor.*	*loqui.*	or with	or *aman-*
Audi-	*tor;*	*mini,*	*minor,*	*untor.*	*Audiri.*	*fuiſſe.*	*dum eſſe.*

ΔΙΑΘΈΣΙΣ ΠΑΘΗΤΙΚΉ.

Indicative.		Subjunctive.	Optative.
Preſent, *Sing.*	*Plur.*	*Sing.*	*Sing.*
Τύπτ- ομαι, η, ε-	όμεθα, εσθε, ον-	ωμαι, η, ηται;	οίμην, οιο, οιτο;
ται;	ται.	ώμεθα, ησθε, ων-	οιμεθα, οισθε, οιν-
Imperfect.		ται.	το.
Ἐτυπτ- όμην, ου, ε-	όμεθα, εσθε, ον-		
το;	ται.		
1. Fut.			
Τυφθήσ- ομαι, η,	όμεθα, εσθε, ον-		οίμην, οιο, οιτο;
εται;	ται.		οίμεθα, &c.
1. Aoriſt.			
Ἐτύφθ- ην, ης, η;	ημεν, ητε, ησαν.	ῶ, ῆς, ῆ.	είην, ειης, ειη.
		ῶμεν, ῆτε, ῶσι.	είημεν, ειητε, ειη-
2. Fut.			σαν.
Τυπήσ- ομαι, η, ε-	όμεθα, εσθε, ον-		οίμην, οιο, οιτο;
ται;	ται.		οίμεθα, οισθε, οιντο.
2. Aoriſt.			
Ἐτύπ- ην, ης, η;	ημεν, ητε, ησαν.	ῶ, ῆς, ῆ.	είην, είης, είη;
		ῶμεν, ῆτε, ῶσι.	είημεν, είητε, είη-
Perfect.			σαν.
Τέτυ- μμαι, ψαι,	′μμεθα, φθε,	μμένος ὦ, with	μμένος εἴην, with
πται;	μμένοι εἰσι.	ῶ, ῆς, ῆ.	εἴην, εἴης, εἴη.
Pluſquamperf.			
Ἐτετύ- μμην, ψο,	′μμεθα, ′φθε,		
πτο.	μμένοι ἦσαν.		
Paulo-poſt Fut.			
Τετύψ- ομαι, η,	όμεθα, εσθε, ον-		οίμεν, οιο, οιτο;
εται;	ται.		οιμεθα, &c.

Imperative.		Infinitive.	
Pref. *Sing.*	*Plur.*		
Τύπτ- ε, έσθω;	εσθε, έσθωσαν.	Τύπτεσθαι.	
1. Aor.			1. Fut.
Τύφθ- ητι, ήτω;	ητε, ήτωσαν.	Τυφθῆναι.	Τυφθήσεσθαι.
2. Aor.			2. Fut.
Τύπ- ηθι, ήτω;	ητε, ήτωσαν.	Τυπῆναι.	Τυπήσεσθαι.
Perfect.			Paulopoſt Fut.
Τέτ- υψο, ύφθω;	υφθε, ύφθωσαν.	Τετύφθαι.	Τετύψεσθαι.

ΔΙΑ-

ΔΙΑΘΈΣΙΣ ΜΈΣΗ.

	Indicative.		Subjunctive.		Optative.
Preſent and *Imperfect* the ſame as in the PASSIVE VOICE.					
1. *Futur.*	Τύψ-	ομαι, η, εται, &c.			οίμεν, οιο, οιτο.
1. *Aoriſt.*	Ἐτυψ-	άμην, ω, ατο	ωμαι, η, ηται		αίμην, αιο, αιτο.
Perfect.	Τέτυπ-	α, ας, ε	ω, ης, η		οιμι, οις, οι.
Pluperf.	Ἐτετύπ-	ειν, εις, ει			
2. *Futur.*	Τυπ-	ῦμαι, ῆ, εῖται			οῖμην, οῖο, οῖτο.
2. *Aoriſt.*	Ἐτυπ-	όμην, ου, ετο	ωμαι, η, ηται		οιμην, οιο, οιτο.

	Imperative.		Infinitive.		Participles.	
1. *Aoriſt.*	Τύψ-	αι, άσθω, &c.	ασθαι.	1. *Fut.* εσθαι.	αμενος.	1. *Fut.* ομενος.
Perfect.	Τέτυπ-	ε, έτω.	έναι.		ως.	
2. *Aoriſt.*	Τύπ-	ου, εσθω.	εσθαι.	2. *Fut.* εῖσθαι.	όμενος.	2. *Fut.* ῦμενος.

N.B. VERBS have often a tranſitive Senſe in this Form. See KUSTER *de Uſu Mediæ Vocis.*

VERES in αω, εω, ow are contracted and circumflexed in the *Preſent* and *Imperfect* Tenſes in the *Attic* Dialect, much like NOUNS; hence named,

VERBS CONTRACT.

Preſent.

	Sing.						Plural.		
Βο-	άω,	-ῶ,	άεις,	-ᾷς,	άει,	-ᾷ;	άομεν, -ῶμεν,	άεῖε, -ᾶτε,	άυσι, -ῶσι.
Ποι-	έω,	-ῶ,	έεις,	-εῖς,	έει,	-εῖ;	έομεν, -ῦμεν,	έετε, -εῖτε,	έυσι, -ῦσι.
Χρυσ-	όω,	-ῶ,	όεις,	-οῖς,	όει,	-οῖ;	όομεν, -ῦμεν,	όετε, -ῦτε.	όυσι, -ῦσι.

Imperfect.

	Sing.						Plural.		
Ἐβό-	αον,	-ων,	αες,	-ας,	αε,	-α;	άομεν, -ῶμεν,	άεῖε, -ᾶτε,	αον, -ων.
Ἐποί-	εον,	-υν,	εες,	-εις,	εε,	-ει;	έομεν, -ῦμεν,	έετε, -εῖτε,	εον, -υν.
Ἐχρύσ-	οον,	-υν,	οες,	-υς,	οε,	-υ;	όομεν, -ῦμεν,	όεῖε, -ῦτε,	οον, -υν.

In like Manner are contracted the *Preſent* and *Imperfect* Tenſes of the *Imperat. Subjunct. Optat.* and *Infinitive* in the *Active* and *Paſſive* Voices.

VERBS in μι.

VERBS in μι ariſe from old Verbs in ω, by a certain Change and Addition of Letters, (as, τίθημι from θέω; δίδωμι, δόω; ἵστημι, στάω; δύμι, δύνω or δύω, &c.) and are very ſimilar to them in Flexion. *N. B.* VERBS in υμι want the *Subjunctive* and *Optative*, and moſt of the Tenſes in the *Indicative*: Indeed very few Verbs in μι go through all the Moods and Tenſes.

ΔΙΑΘΕΣΙΣ ΕΝΕΡΓΕΤΙΚΗ.

Indicative. *Preſ.* Sing.	Plural.	Subjunctive.	Optative.	Imperative.	Infinit.	Particip.
		Varied as 1. *Aoriſt Paſſ. Voice.*				
Τίθ- ημι, ης, ησι;	εμεν, ετε, εἶσι.	ῶ, ῆς, ῆ, &c.	είην, &c.	ές, έτω, &c.	έναι.	εἰς, εἶσα, ἐν.
Δίδ- ωμι, ως, ωσι;	ομεν, οτε, ὄσι.	ῶ, ῷς, ῷ	οίην	οθι, οθέτω	όναι.	ὡς, ὕσα, ὸν.
Ἵστ- ημι, ης, ασι;	αμεν, ατε, ᾶσι.	ῶ, ᾷς, ᾷ	αίην	αθι, αθέτω	άναι.	ὰς, άσα, ὰν.
Δύ- μι, ς, σι;	μεν, τε, ῦσι.			θι, θέτω	ναι.	ὺς, ύσα, ὺν.

Imperfect.	1. *Aoriſt.*	Perfect.	Pluperfect.
Ἐτίθ- ην, ης, η, &c.	ἔθηκ- α, ας, ε, &c.	τέθει- κα, ας, ε, &c.	ἐτεθεί- κειν, εις, ει, &c.
Ἐδίδ- ων, ως, ω	ἔδωκ- α, ας, ε	δέδω- κα, ας, ε	ἐδεδώ- κειν, εις, ει
Ἵστ- ην, ης, η	ἔστησ- α, ας, ε	ἕστα- κα, ας, ε	ἑστά- κειν, εις, ει
Ἔδυ- ν, υς, υ			

2 *Aor.* Indic.	Subjunctive.	Optat.	Imperat.	Infin.	Part.	1. Fut. Indic. &c.
Ἔθην, ης, η, &c.	θῶ, ῆς, ῆ, &c.	θείην, &c.	θὲς, ἐτω, &c.	θεῖ	θεὶς, &c.	θεσω, εις, ει, &c.
Ἔδων, ως, ω	δῶ, ῷς, ῷ	δοίην	δὸς, οτω	δοῦναι.	δοὺς	δώσω
Ἔστην, ης, η	στῶ, στᾶς, στᾷ	σταίην	στῆθι, ήτω	στῆναι.	στὰς	στησω, δύσω

Indic.	Subj.	Optat.	Imperat.	Infin.	Partic.	Imperf.	1. Aor.	1. Fut.	Paulo-p. Fut.
Preſent varied like the *Paſſ. Voice.*									
Τίθ-εμαι.	ῶμαι.	είμην.	εσο or θε, έσθω &c.	εσθαι.	έμενος.	ἐτιθέ-	ἐτέ	τεθή	τεθείσομαι.
Δίδ-ομαι.	ῶμαι.	οίμην.	οσο or ε, όσθω.	οσθαι.	όμενος.	ἐδιδό-	ἐδο	δοθή	δεδόσομαι.
Ἵσ-αμαι.	ῶμαι.	αιμην.	ασο or σω, ασθω.	ασθαι.	άμενος.	ἵστά-	ἔστα	στα θήσομαι, &c.	ἑστάσομαι.
Δυ-μαι.			σο, ——— σθω.			μην, σο, το.	ἔδυ		

Perf. Indic.	Subjunct.	Optat.	Pluperfect.	Imperat.	Infin.	Particip.
Τέθ-ειμαι.	ῶμαι.	ειμην.	ἐτεθείμην.	τέθεισο.	τεθεῖσθαι.	τεθείμενος.
Δέδ-ομαι.	ῶμαι.	οίμην.	ἐδεδόμην.	δέδοσο.	δεδόσθαι.	δεδόμενος.
Ἕστ-αμαι.	ῶμαι.	αίμην.	ἑστάμην.	ἕστασο.	ἑστᾶσθαι.	ἑστάμενος.

(70)

ΜΗΣΗ.

1. Fut. Ind.	Opt.	Infin.	Part.	1. Ao. Ind.	2. Ao. Ind.	Subj.	Opt.	Imper.	Infin.	Particip.
Θήσ-ομαι.	οιμην.	εσθαι.	όμενος.	ἐθηκ-άμην.	ἐθ-έμην.	θῶμαι.	είμην.	θέσο or θοῦ.	θέσθαι.	θέμενος.
Δωσ-ομαι.	οιμην.	εσθαι.	όμενος.	ἐδωκ-άμην.	ἐδ-όμην.	δῶμαι.	οίμην.	δόσο or δοῦ.	δόσθαι.	δόμενος.
Στησ-ομαι.	οιμην.	εσθαι.	όμενος.	ἐστησ-άμην.	ἐστ-άμην.	στῶμαι.	αίμην.	στάσο or στῶ.	στάσθαι.	στάμενος.

CHAP.

נפקד ———	——— ת	———תי
		בינוני
m. *Singul.* נפקד נגלה	m. *Plu.* נפקדים נגלים	נפקדה נגלה
		פעול
פקוד גלוי נטויה גבוה ראו	פקודים גלוים גבוהים	פקודה גלויה

The Affixes as in *Kal.*

Participles.

fem. *Plur.* נפקדות נגלות	f. *Sing.* נפקדת or נגלית		
פקודות גלויות			

In the *Fut.* and *Infin.* נ is dropped, it is ſaid, to prevent two Serviles and a too great Encreaſe of the Word; both which the *Hebrews* avoid on all Occaſions as much as poſſible: this is very true; but not the only Truth. If it be conſidered attentively, it will be found, that נ is prefixed *paſſively* only when the Action is, or to be, *doing*; and that an Action *done* is expreſſed by פעול: as, 1 *Chron.* xxii. 19. נבנה *is building* or *going, about to be built*; *Jud.* vi. 28. בנוי *that had been built*; 2 *Kings* xiv. 6. אנכי שלוח *I am, was* or *have been ſent*, i. e. *before thou cameſt hither.* הלוך *having gone,* שוב *having returned,* Gen. viii. 3. שמעו שמוע *ye hear, having heard,* ראו ראו *ye ſee, having ſeen,* i. e. *though ye have often heard and though ye have often ſeen, yet*— Iſ. vi. 9.

NB. ו is very often dropped in פעול: as, *Jud.* vi. 28. נתץ for נתוץ; כרתה for כרותה; *Gen.* xliv. 3. שלחו for שלוחו. In general the Context is the beſt Guide when to render a *Verb* and *Participle actively* or *paſſively.*

הפעיל

עבר		בינוני
הפקיד הוליך הגלה הגיש הוריד הקים הנחל הציב הניק עתיד	The Affixes as in *Kal*. ת—— *N.B.* 1. In this Tenſe י is uſually not inſerted in firſt and ſecond Perſon *Sing.* and *Plural*; ſometimes alſo not in the third. 2. Some *Verbs* retain נ with ה prefixed. 3. Some drop י and do not change it into ו; yet in the *Future* retain י: as in the Examples of נחל, יצב, ינק.	מפקיד or מפקד פעול פקיד
אפקיד אוליך אוריד איניק	The Prefixes and Affixes as in *Kal*. In this *Tenſe* ה is omitted with the Prefixes, and י is ſometimes not inſerted, particularly in the third Perſon.	

צווי

הפקיד הוליך	The Affixes as in *Kal*. In the *Imperative* י is often not inſerted.

מקור

להפקיד	הגלות	ה and י are often omitted in the *Infin.*

הופעל

הופקד הולך הוגלה	This is the *Paſſive* of *Hiphil*, formed by הו prefixed, as, *Geneſ.* xxvii. 31. הואלתי *ſum ſtatutus.* xliii. 17. הובאו *adducti ſunt.* *Lev.* iv. 23, 28: But here as in *Niphal* the Context is the beſt Guide.

התפעל

ביני
מתפק
מתהל
עבר
התפק
התהל
התנפ
השתמ
הסתתר
הצטדק
הזדמן

התפעל

The Affixes as in *Kal.* —ת |

In this Conjugation moſt *Verbs* retain their Radicals.

In *Verbs*, where ש, ס, צ, ז ſtand the firſt Radical, ת is tranſpoſed next to ש and ס, as in the Examples from שמר and סתר; but with צ ת is changed into ט, and with ז into ד, as in the Examples from צדק and זמן.

עתיד

אתפקד

The Prefixes and Affixes as in *Kal.* —יתּ | —תתּ

In the *Future* ה is dropped, and only ת is retained with the Prefixes; alſo in the *Participle* ה is generally dropped: ſometimes ת is dropped, particularly before Letters of the ſame Organ, *viz.* ת, ד, ט as, הטהרו for התטהרו, *Eſra* vi, 20. תחמם for תתחמם, *Pſ.* xviii. 26.

CHAP. VI.

BESIDES thoſe Four MOODS, ſpoken of above, there are three other Circumſtances, which may be conſidered as Modifications of the ſame *Verb*.

Firſt, The inducing, procuring, employing, deputing, empowering, any way cauſing another to do an Action.

An Agent may move, eat, walk, live, die, in ſhort, do any Action himſelf; or he may cauſe another to do it by a Tranſition, as it were, of the Action from himſelf to the other; forcing him, giving Power, Means, Aſſiſtance, Commiſſion to perform it: this may be named *Tranſitive*.

Secondly, The returning of an Action upon the Agent; as, he hid *himſelf*— they looked *one upon another*— walked *together*, *with one another*— here the *Verb* is ſaid to be *Reciprocal:* A Circumſtance ſimilar to this is the often repeating an Action, making it, as it were, return upon itſelf; as he walked, ran, *backwards and forwards*, *to and fro*, *over and over*, *round about*, *again and again*—— here the *Verb* is ſaid to be *Frequentative*.

Thirdly. The amplifying, heightening and certifying an Action; as it were, giving it *Degrees:* Thus, Let the Waters bring forth *abundantly* or *in Abundance*— I will *greatly* multiply thy Sorrows— thou ſhalt *ſurely* and *miſerably* die— This may be named *Amplificative*.

Theſe Circumſtances, continually attending upon the *Verb* in all Languages, might have been expreſſed by the ſame *Verb* under a new Form, without calling in the

the Aſſiſtance of other *Verbs* and *Particles*: Indeed this is done in Engliſh *ſometimes*, in Latin and Greek *often*, but in Hebrew *generally*.

Tranſitive.

N. B. In this Form, *Verbs neuter* become *active*; and *Verbs active* do not merely act upon another, but render the Patient an Agent:

Expreſſed

Firſt, Often in *Engliſh*, *Latin* and *Greek* by the ſame *Verb*, being both *active* and *neuter*; as,

To walk, move, ſtay, run, make haſte, fret, oneſelf or another.	*Moveo*, *moror*, *feſtino*, *propero*, *reſono*, *ſurgo*; *regna reſurgere Trojæ*. Virg. ἵστημι *ſto* & *ſtatuo*.	In *Hebrew* by ה prefixed and ' inſerted, named Conjugation —— הפעיל ——

Secondly, By the *Verb* under a New Form, otherwiſe called *derivative*; as,

To *riſe*, to *be weak*, *quick*, *little* oneſelf; *raiſe*, *weaken*, *quicken*, *leſſen*, *i. e.* to make another riſe, weak, quick, little.	*Surgo*, n. *ſurrigo*, *erigo*, act. *ſto*, n. *conſtituo*, *ſiſto*, *ſtatuo*, act. *fugio*, n. *fugo*, act. *augeſco*, *diſco*, *creſco*, n. *augeo*, *doceo*, *creo*, act. *magnus ſum*, n. *magnifico*, act.	Θνήσκω, neut. or θανῦμαι, m. V. θανάλόω, act. πίνω, n. or πίομαι, m. V. ποτίζω, act.

But the moſt uſual Way in *Engliſh*, *Latin* and *Greek* is by other *Verbs*:

He *made* the Horſe move, walk, go in, out, or he *led*, *brought* him in, out; he *made* him eat, drink,	*Fecit*, *efficit ut equus ambulet*, or, *duxit equum*; *ut doleat*, *morietur*, or *vexavit*, *cruciavit*, *dolore*, *morte afficit*; *ut ædat* or *nutrit*, *dedit eſcam*, *das epulis accumbere*. Virg. Hence may be explained ſome *Verbs*, called *Perſonalia*, of a par-	Ἄγω, εἰσάγω, τρέφω, δίδωμι Φαγεῖν, πινεῖν i. e. *facere alium* ϛαίνειν, εἰσελθεῖν —

Par-

drink, die or *fed*, *gave* him Meat, Water, *killed*, put him to Death.	particular Conſtruction; as, *hujus conditionis me pœnitet, tædet, pudet, piget, miſeret*, i. e. *hæc conditio facit me pœnitere, reddit me pœnitentem, afficit me pœnitentia.*

Participles and *Adjectives* frequently carry a *Tranſitive* Senſe; as,

Gloomy Shades, joyful Spring, pleaſing Fields, proud Palaces; *i.e.* exciting Horror, Pleaſure, Joy, Pride.	*Horrentes umbræ, horrida bella, lucus lætiſſimus umbra: ſis felix, noſtrumque leves quæcunque laborem.* Virgil. Make us happy, free us from our Anxiety.

Reciprocal and *Frequentative.*

In this Form the ſame *Noun* is both Agent and Patient; and the *Verb* may be ſaid to be *active* and *paſſive*, or to be in the *middle Voice*, between *active*, *paſſive* and *neuter*.

Expreſſed

Reciprocal in *Engl.* and *Latin*, by the *reciprocal Pronouns.*	In *Greek* moſtly by a *middle Voice*, called Διαθέσις μέση or κοινὴ; ſometimes as in *Engliſh* and *Latin.*	In *Hebrew reciprocal* and *frequentative*, by הת prefixed, called Conjugation —— התפעל ——

Frequentative.

In *Engliſh* by *Particles* or *Nouns*; as, He ran *up* and *down*, walked *about*, *continually*, with *perſeverence.*	In *Latin* often by a New Form of the *Verb*, named, *Frequentative*; as *curſo* or *curſito*: alſo often by *Prepoſitions* moſtly to the *Verb*, which is called compound, as, *circumambulo.*	In *Greek* chiefly by *Verbs* compound, as περιτρέχω, περιπαλέω.

Am-

Amplificative, expreſſed (like as in *Adjectives* p. 34 to 37.)

Firſt, Generally in *Engliſh*, *Latin* and *Greek* by *Adverbs* or by *Nouns* uſed adverbially, as,

I rejoice greatly, with all my heart; wait patiently, with patience, quietneſs.	*Magnopere, ex animo vehementer gaudeo; expecto patienter, patientia, æquo animo.*	Χαίρω μεγαλῶς, τλημόνως, δία ὑπομονῆς, ὑπεκδέχομαι.

Secondly, Often by a Repetition of the ſame *Verb*; by Addition of one ſynonimous or its own *Noun*: Of this Kind are ſome very fine Amplifications in our *Liturgy*; as, in the *Litany*, *Favourably*, *with Mercy* hear our Prayer; *graciouſly hear us*, *O Chriſt*; *graciouſly hear us*, *O Lord Chriſt*: In the Communion, *Have Mercy upon us*, *have Mercy upon us*, —— *we praiſe thee*, *we bleſs thee*, *we worſhip thee*, *we glorify thee*, *we give Thanks to thee*—*O Lord*, *the only begotten Son*, *Jeſu Chriſt*; *O Lord God*, *Lamb of God*, *Son of the Father*, *that takeſt away the Sins of the World*, *have Mercy upon us*; *thou that takeſt away the Sins of the World*, *have Mercy upon us*; *thou that takeſt away the Sins of the World*, *hear our Prayer*; *thou*, *that ſitteſt at the right Hand of the Father*, *have Mercy upon us*.

In *Hebrew* generally by a Repetition of the ſame *Verb*; as, *Geneſ.* i. *v.* 20. ii. 17. iii. 16. *Exod.* iii. 7. ib. xv. 1. *Iſa.* vi. 9. 2 *Kin.* v. 11. Sometimes by doubling the laſt Radical; alſo by an Augment of other Letters affixed, particularly ל: as, *Iſ.* xxiv. 19. *Geneſ.* iii. 3, 4. xliv. 1. *Exod.* xx. 12. Laſtly by ſynonimous *Verbs* & *Nouns*; as, *Gen.* viii. 3. xxvii. 33, 35. *Num.* xvii. 12.

VERBS

Fuit, *fuit*; *Cic.* Orat. pr. in Cat. *Vidi vidi*, *penituſque perſpexi*; ad *Att.* lib. 1. ep. 17. *Non feram*, *non patiar*, *non ſinam*; in Cat. *Accedat vero accedat*; ad *Att.* lib. 2. ep. 7. *Diligere & amare*. *Vitâ* or *vitam vivere*; *morte morietur*.

Συμβουλευόμεν& συνεβούλευσε, *Xenoph.* Cyr. Exp. lib. 2. Οἴχουτο ἀπιόυλες, ἔφη λέγων, *Herodot.* lib. 1, & 9. Διανόημα διανοεῖσθαι, *Plat.* de Leg. Χαίρε ἐκαί ἀγαλλιᾶσθε: θανάτω θανατῶσει, *N.T.* See alſo *Act.* vii. 34. *Mat.* ii. 10. *Mar.* iv. 4. *ib.* v. 42. *Luke* vi. 23. where the Tranſlation is equal to the Original.

Thirdly,

Thirdly, In *Latin* and *Greek* by *Verbs* compound, as,

Perpetior, perduro, diluceo, promoveo: See CHAP. VII. *Particles* uſed in Compoſition.

Ὑπομένω, διαμένω, ὑπερμαίνομαι, *perduro, vehementer inſanio.*

Fourthly, Sometimes by *Verbs Frequentative*, as, *Pavito*, to fear exceedingly.

The FORMATION of the moſt difficult and variable *Tenſes* in ENGLISH, LATIN and GREEK.

In Variations of Words, all Languages ſeem more or leſs to regard Pronunciation and Sound rather than Regularity; and on no Occaſion more than in the Formation of the *Tenſes:* ſuch as,

In *Engliſh* the *Perfect*, which regularly and in general endeth in *ed*, as *love*, *loved*.	In *Lat.* the *Perfect*, wherein moſt *Verbs* of the firſt Conjugation have regularly *avi*, *atum*, and of the fourth, *ivi* or *ii*, *itum*.	In *Greek*, the firſt *Futur.* the *Perfect*, the ſecond *Fut.* and the 2d *Aoriſt*.

Theſe *Tenſes* are formed from the *Preſent* by a Change and retaining of ſome particular Letters, which caracteriſe the *Tenſe*; hence called its

CARACTERISTIC | *Caracteriſtica.*

N. B. Here it will be uſeful for the Reader to attend to the Obſervations on the Diſtinctions and Interchange of Letters in Pronunciation and Writing: *pag.* 8. to 13.

LET-

LETTERS CARACTERISTIC.

Pref.	*Perf.*
d, p.	*t.*
Send,	ſent.
guild,	guilt.
build,	built.
ſlip,	ſlipt.
w.	*n.*
grow,	grown.
ſee,	ſeen.
go,	gon.
Diphthongs, long *Vowels, &c.* changed into ſhort.	
a, ee, ea.	*e.*
fall,	fell.
bleed,	bled.
lead,	led.
i, e.	*i.*
hide,	hid.
write,	writ.
i.	*o, u.*
ſtrive,	ſtrove.
ſtrike,	ſtroke.
Sometimes into other *Diphthongs.*	
find,	found.
ſeek,	ſought.
fight,	fought.
die,	dead.
break,	broke.

Some-

Pref.	*Perf.*
1*ſt* Conjugation.	
b, p, m, c.	u, itum.
Cub- o,	*ui, itum.*
crep- o,	*ui*
dom- o,	*ui*
fric- o,	*ui*
2*d* Conjugation.	
c, g, q.	x, s.
lu- ceo,	*xi.*
au- geo,	*xi.*
ur- geo,	*ſi.*
tor- queo,	*ſi.*
b.	ſs, ps.
ju- beo,	*ſſi.*
ſor- beo,	*pſi.*
l, v.	v.
fle- o,	*vi.*
cav- eo,	*vi.*
3*d* Conjugation.	
b, p, d.	ps, s.
ſcri- bo,	*pſi.*
car- po,	*pſi.*
clau- do,	*ſi.*
c, ct.	x.
di- co,	*xi.*
fle- ctо,	*xi.*
ſc.	v.
cre- ſco,	*vi.*
Vowels changed.	
a into	e.
facio,	*feci.*
jacio,	*jeci.*
capio,	*cepi.*

4 Con-

	Preſent.	*Fut.*	*Perf.*
In Linguals.	τ, δ, θ, ζ, ω pure,	σ	κ
	Ἀνύ- τω	σω	κα
	σπευ- δω	σω	κα
	πει- θω	σω	κα
	φρά- ζω	σω	κα
	τί- ω	σω	κα.
Labials.	π, β, φ, πτ	ψ	φ
	Τέρ- πω	ψω	φα
	λει- βω	ψω	φα
	γρά- φω	ψω	φα
	τύ- πτω	ψω	φα.
Palatines.	κ, γ, χ, σσ, ττ	ξ	χ
	Πλέ- κω	ξω	χα
	λέ- γω	ξω	χα
	βρέ- χω	ξω	χα
	ὀρύ- σσω or ὀρύ- ττω	ξω	χα.
Liquids.	λ, μ, ν, ρ, μν	ω̃	κ
	Ψάλ- λω	ω	κα
	νέμ- ω	ω	κα
	φά- ινω	νω	κα
	σπέ- ιρω	ρω	κα
	τέμ- νω	ω	κα.

The ſecond *Future* circumflexeth the laſt Syllable, and maketh ſhort the *Penultima.*

1. By changing long *Vowels* and *Diphthongs* into ſhort; η, ω, αι, αυ into α; as, σήπω σαπῶ, τρώγω τραγῶ, καίω καῶ, πάυω παῶ:

ει, ευ into ι, υ; as, λείπω λιπῶ,

Pres.	*Perf.*
Sometimes two or three Ways, regularly and irregularly.	
Sow,	sowed. / sown.
shew,	shewed. / shewn. / shown.
thrive,	thrived. / thriven. / throve.
flow,	flowed. / flown.
fly,	fled. / flown.
strike,	striked, / stricken, / stroke, / strok, / struck.

Pres.	*Perf.*
4*th* Conjugation.	
ci, ti.	x, s.
Vin- cio,	*xi.*
far- cio,	*si.*
sen- tio,	*si.*
pi.	s.
sep- io,	*si.*
ri, e *long.* u, e *short.*	
aper- io,	*ui.*
oper- io,	*ui.*
comp- erio,	*eri.*
rep- erio,	*eri.*
li.	u or ii.
sal- io,	*ui, ii.*

Many *Verbs* in *d, t* remain in the *Perfect* as in the *Present*: as, I put, thrust, eat, spread; have put, thrust, spread.

CHAP. VII.

πῶ, ἐρεύγω ἐρυγῶ; sometimes into α, as in Dissyllables in λω, μω, νω, ρω; and in Trissyllables into ε, as σπείρω σπαρῶ, ἀγείρω ἀγερῶ.

2. By dropping a Consonant, and sometimes with a Change; as, τύπτω τυπῶ, ψάλλω ψαλῶ, βάπτω βαφῶ, βλαπτω βλαβῶ, &c.

The 2d *Aorist* is formed from the 2d *Futur.* as in τυπῶ ἔτυπον.

Of the GREEK AUGMENT.

Verbs, beginning with immutable Vowels and Diphthongs, remain through all the *Tenses* without any Augment: Mutable Vowels and Diphthongs are generally changed thus; α, ε, αι into η, as, ἀκούω ἤκουον, αὐξάνω ηὔξανον, ἐλεύθω ἤλευθον, αἴρω ἦρον; ο, οι into ω, ὀρύττω ὤρυττον, οἰκίζω ὤκιζον: In some *Verbs* ε is changed into ει, ἔχω εἶχον, ἔπω εἶπον; and εο into εω, as ἑορτάζω ἑώρταζον: A few *Verbs* with α, οι have no Augment.

In the *Perfect Tense* Aspirates assume Tenues; as, φράζω πέφρακα, χρίω κέχρικα, θύω τέθυκα: But *Verbs* beginning with any Vowel; and harsh, double Consonants, such as ζ, ρ, ψ, ξ, γν, γρη and σ before a Consonant, take no Consonant before the Augment; as, ζέω ἔζεκα, ῥίπτω ἔρριφα— Other *Verbs* for the most Part take the first Consonant before ε, like τύπτω τέτυφα.

B. N. VERBS compound, some take the Augment at the Beginning, some in the Middle and some in both; but these and other minute Particulars may be learned as well by Practice if not better than by a Multiplicity of uncertain Rules; for in these as in other Changes the *Greeks* seem to have consulted the Ear more than Judgement or Regularity.

VERBS

VERBS IRREGULAR.

In LATIN

Of moſt Concern, becauſe moſt in Uſe, are theſe four : *Poſſum* I am able or I can, compounded of *poſ*, *potis* and *ſum* ; *Volo*, I will or am willing ; *Malo* i. e. *magis volo*, I will, chooſe rather ; *Nolo* i. e. *ne* or *non volo*, I am unwilling, not willing, do not chooſe.

	Indicat. Sing.	Plural.	Subj.	Infin.
Pref. Tenſ.	*Po- ſſum, tes, teſt;*	*ſſumus, teſtis, ſſunt.*	*ſſim,* &c.	*ſſe.*
	Volo, vis, vult;	*volumus, vultis, volunt.*	*velim.*	*velle.*
	Ma- lo, vis, vult;	*lumus, vultis, lunt.*	*lim.*	*le.*
	No- lo, nvis, nvult;	*lumus, nvultis, lunt.*	*lim.*	*lle.*
Imperfect.	*Poteram,*		*Poſſem.*	
	Volebam,	*as, at,* &c.	*Vellem.*	
	Malebam,		*Mallem.*	
	Nolebam,		*Nollem.*	
Perfect.	*Potui,*			
	Volui,	*iſti, it,* &c.	*erim.*	
	Malui,			
	Nolui,			
Pluperfect.	*Potu-eram,*			
	Volu-eram,	*as, at,* &c.	*iſſem.*	
	Malu-eram,			
	Nolu-eram,			
Futurum.	*Pot-ero, eris, erit,* &c.			
	Vol-am,			
	Mal-am,	*es, et,* &c.	*uero.*	
	Nol-am,			

In GREEK

Irregular *Verbs* are ſo numerous, that their *Tenſes* muſt be learned from the *Lexicon* and Uſe.

In HEBREW

Grammarians uſually ſet down as irregular,

Firſt, ſuch *Verbs* as are found in ה retaining their Letters like *Verbs* perfect, *viz.*

תמה, כמה, נגה, גבה

Secondly, Such as drop and change Letters unuſually, as, לקח, לתע, נתן; the firſt and ſecond drop ל like *Verbs imperfect*; the third, both *Nuns* in the *Infinitive*.

Some *Verbs* in ה are found with ה changed into ו inſtead of י, as, שחה; ſo גלותי *Joſ.* v. 9. Alſo י is found irregularly prefixed in היליכי *Exod.* ii. 9. אילכה *Mic.* i. ver. 8.

N.B. VERBS ending and beginning with ת, as, כרת, תם, take no ת in the ſecond Perſon *Perfect*, nor in the ſecond and third Perſons *Future*.

CHAP. VII.

Of *PARTICLES* ſimple and compound in *Latin*, *Greek* and *Hebrew*.

PREPOSITIONS.

Juxta near, beſide, *ad* to, *apud* at, *penes* in the Power of, *tenus* up to, *coram* in Preſence of, *præ*, *ante* before, *pro* for, in Favour of, *contra*, *adverſum* againſt, in Disfavour of, *erga*, *verſus* towards:	Πρός, ἔπι, ἄχρι, ἐνώπιου, πρό, ἄντι, κατα:	אצל, עד, לפני, אל, or ל pref. ה *aff.*
Pone, *poſt* behind, after:	Μέτα:	אחר:
Præter paſt, beſide, over, *trans*, *ultra* beyond, *cis* on this Side, *extra* on the Outſide:	Πάρα, πέρα, ἔπι, ἔξω:	עבר, מעבר, חוץ:
Circiter, *circa*, *circum*, nigh to, about, round about:	Περι, ἄμφι:	סביב:
Super, *ſupra* above:	Ὑπερ:	על:
Infra, *ſub*, *ſubter* under:	Ὑπο:	תחת:
In, *intra*, *inter* in, within, between, *per*, *ob*, *propter* by, through, by Means, Reaſon, on Account of:	Ἐν, εις, ἔνλος, μεταξὺ, δια:	בין or ב pref. בעבר, למען:
Secundum following, next to, according to, like, as:	Κατα:	כן: or כ pref.
A, *ab*, *abs*, *abſque*, *ſine*, of, from, without, *e*, *ex*, *de* out of, concerning:	Απο, ἔκ, ἄνευ, ἔξ:	מן: or מ pref.
Cum with, in Conjunction.	Συν.	עם.

Juxta, *ad*, *apud*, *penes*, *ante*, *contra*, *verſus*, *adverſum*, *pone*, *poſt*, *præter*, *trans*, *ultra*, *cis*, *extra*, *circiter*, *circa*, *circum*, *ſupra*, *infra*, *per*, *ob*, *propter*, *inter*, *intra*, *ſecundum*; theſe govern the *Accuſative*; the others an *Ablative* Caſe: but *in*, *ſub*, *ſubter*, *ſuper* govern both Caſes.

In *Greek*

Prepoſitions ſerve to the *Gen. Dat.* and *Accuſative.*

ADVERBS.

Of *Time.*

Quando when? *hodie* to-day, *jam*, *nunc* now, *modo* juſt now: *tum*, *tunc* then, *ſtatim*, *protinus*, *illico*, *extemplo*, *actutum*, *repente*, *ſubito*, *mox*, that Inſtant, at the ſame Time, immediatly, preſently, ſoon after, *ut* as ſoon as, *commodum* juſt as, *interea*, *interim* in the mean While, Time: *cum*, *quum* when, the ſame time, ſince, after: *poſthac* hereafter, for the future.

N. B. The nice Uſe and Time of theſe *Adverbs*, particularly *cum*, *quum* muſt be learned from the beſt Writers and by attending to the Tenſe of the *Verb*: *Cum*, *quum* are ſometimes omitted and their Force expreſſed by a Participle, as ſhewn hereafter in the REMARKS on the TENSES and *Subjunctive Mood.*

Cras to-morrow, *heri* yeſterday: *olim* heretofore or hereafter, *aliquando* ſometime, *tandem* at laſt: *quouſque*, *quamdiu* till what Time, how long? *tamdiu* ſo long, *hucuſque* to this Time, *donec* untill, *adhuc* yet, *dum* whilſt: *quoties* how often? *toties* ſo often, *ſæpe* often, *quotidie* daily, *ſemel* once, *bis* twice, *ter* thrice, *quater* fourtimes, *quinquies* fivetimes.

Πότε; σήμερον, νὺν, ἤδη, ἄρτι: τοῖε, αὐτίκα, ἐυθὺς, τάχεως, ἐντω, μέλλὰξυ: ὅτε, ὅταν, ὕςερον, ἔπειτα: The *Greeks* often expreſs the Force of the four laſt *Adverbs* by the Tenſe of a *Participle.* Ἄυριον, χθες: πάλαι, πότε: πόσον χρόνον, ἕως πότε; τοσῦτον, ἕως νὺν, ὅ, τύτω, ἕως ἄν ἔτι: πόσακις; τοσαυτάκις, πολλάκις, καθ' ἕκαςην, ἅπαξ, δὶς, τρὶς, τετρακὶς, πέντακις, &c.

מתי? היום, נא, עתה In *Hebrew* the definitive Time of an Action is given by the Tenſe of the *Verb* without *Adverbs* of Time: ו prefixed is the uſual *Particle*, which muſt be rendered by the Tenſe of the *Verbs*: מהר, תמול: עלם: עד אנה, עדמתי? עד, בעוד, הנה: יום יום, פעם, פעמים, שלשים פעמים: &c.

Of

Of *Place* and *Matter*.

Ubi where, *quo*, *quorſum* whither, on what Side, to what Purpoſe? *hic* here, *illic*, *inſtic*, *ibidem* there: *prope* near, *altrinſecus*, *utrobique*, *utrinque* on either Side, *undique* on every Side, *paſſim* everywhere, *uſpiam*, *uſquam* anywhere, *nuſquam* nowhere, *horſum* hither, *ſurſum* upward, *deorſum* downward: *unde* whence, how? *hinc* hence, *iſtinc*, *inde*, *exinde*, thence.

Πῆ, ὅπῃ, ᾗοῖ, ᾗρός τι, καί τί; ὧδε, ἐνταῦθα, ἔκει, αὐτοθεν: ἔγγυθεν, ἐτέρωθεν, ἀμφοτέρωθεν, ᾗανταχόθεν, ἑκάστοτε, ἐνιαχῆ, ᾗολλαχῆ, ὐδαμῆ, δεῦρο, ἄυτοσε ἄνω, κάτω: ὅθεν, ᾗόθεν; ἔνθεν, ἐντεῦθεν.

איה, עד מה, אן, אנה? פה, כה וכה, שם: קרוב, סביב, מפו ומפו, לא אכה ואכה, למעלה, למטה: מאן, מזה? מפו

Of *Interrogation*.

An, *anne*, *ne*, *num*, *numnam*, *quid*, *nunquid*? *cur*, *quamobrem*, *quare* why, wherefore? *nonne* is not?

Πότερον, ἄρα, εἰ, ἦ, μῆ, εἶτα; διά τι, ᾗῃ, ᾗχί;

pref. ה, כי, אם? למה? הלא, לא?

Of *bare Affirmation* and *Denial*.

Etiam, *imo* yes, *certe*, *ſane*, *næ*, *quidem*, *profecto*, certainly, truly, indeed, *nimirum*, *nempe*, *ſcilicet*, *videlicet* namely, that is to ſay: *non*, *ne*, *nec*, *neque* no, not, neither: *vix*, *ægre* ſcarcely, hardly, with ſome Difficulty.

Ναὶ, μέν, μήν, ὄντως, ἄρα, γαρ, δηλονότι, δελαδὴ, το, ο: ᾗ, ᾗῃ, ᾗχ, μὴ, ᾗδέ, ᾗτε: μογις, δυσκολως.

גם, כן, אולם, אכן, אמנם: לא, אין: לאה.

Of

Of *Quality*, *Quantity*, *Strong Affirmations* and *Denial*.

Vero enim vero, *ita me dii ament*, *hercule*, *mehercle*, *pol*, *ædepol*, *medius fidius*, *per deos immortales*, *prorſus*, *penitus*, *omnino* certainly, ſurely, *&c.* *haud*, *haudquam*, *nequaquam*, *neutiquam*, *minime*, *ne omnino* by no means, in no wiſe, *&c.* *bene*, *pulchre* well, *eleganter*, *laute*, *magnopere*, *valde*, *oppido*, *affatim*, *abunde*, *impenſe*, *apprime* greatly, *&c.*

Ἀσφαλῶς, ἠμέν γάρ, νὴ διὰ, two *Negatives* make a ſtrong *Affirmative*: ἀ μήπολε, ἀ πάνυλι, ἄπως, ἄτιγε, ἀδαμῶς: καλῶς, μάλα, μάλιϛα, σφόδρα, λίαν.

1 *Sam.* iii. 17. אולם, כה יעשה אלהים וכה יוסף, חי אני, *Num.* xiv. 2. 1 *Sam.* xiv. 39. חי יהוה, But the moſt general Way is to double the *Verb*, as *Geneſ.* ii. 17. iii. 4. מות תמות; לא מות תמתון

Of *Condition*, *Doubting*, *Wiſhing*.

Si if, *ſin* but if, *ſi modo* if ſo be, *niſi* unleſs, *forte*, *fortaſſe*, *forſan* perhaps, *utinam*, *O ſi!* I wiſh, Oh that!

Εἰ, ἄν, ἦν, ἔαν, εἰδὲ, τυχὸν, ἴσως, εἴθε.

אם, כי אם, אם לא, לו, לו לא, אולי, מי יתן!

Reciprocal.

Iterum atque iterum, *etiam atque etiam* again and again, *ultro citroque* to and again, *retro* back again, *viciſſim*, *invicem*, *mutuo*, *alius alium* one another.

Αὐθις καὶ μάλα, ἄνα, ἀλλήλων, the middle Voice.

The *Verb* in *Hithpael*.

Of

Of *Reaſon.*

Nam, enim, etenim for, *quia, ut, quod, quoniam, quippe, utpote* becauſe, as being, ſeeing, ſince that : *ergo, igitur, idcirco* therefore, for that Reaſon.

Γὰρ, ἵνα, ὅτι, ἔπει, ἅτε δὴ, οἷον : ἄν, ἀκἄν, τοίνυν :

כי, אשר : על אשר, על כן, לכן

Of *Compariſon* and *Likeneſs.*

Magis, plus, potius more, rather : *tam, quam, ſic, ita* ſo, *ut, uti, veluti, ſicut, ſicuti* as.

Μάλλον : ἔτω, ἔτως, ὡς, ὥσπερ, καθὼς.

אכן , or כ pref. כן, כה : or מ pref. מן

Of *Calling to* and *Indication.*

Eja, age, agedum come on, *heus, eho, ehodum* ſoho, come hither : *en, ecce, eccum* ſee, behold.

Ἐια, ἄγε δὴ, ὦ τάν : ἰδέ.

הבה, לכה, הוי : הן, הנה, הא

Of *Conjunction* and *Separation.*

Et, ac, que, atque and, both, alſo, *ſed, at, autem, vero, quin* but, *etiamſi, licet, quanquam, quamvis* although, though, *tamen, attamen, nihilominus* yet, *ve, vel, ſive, aut* or, either.

Καί, τὲ, δε, ἀλλα, καίπερ, κάν, ὅμως εἴτε, ἠ.

ו pref. גם, או

Inter-

Interjections i. e. *Particles*,

Expreſſive of any ſudden Motions and Affections of the Mind.

Euge, *evæ*, *evohe*, *io* Joy, Triumph, *ha*, *ha* laughter: *heu*, *hei*, *væ*, *ah*, *oh* Grief! *apage*, *vah*, *phy*, *hem*, *papæ* Diſlike and Admiration!

Εὖ, εὖγε, ἰὼ, ἆ, ἄ: ὀΐ! ἄπαγε, φεῦ, παπαὶ!

הֹאח: הוי! אף!

PARTICLES uſed in Compoſition

In *Engliſh*, *Latin* and *Greek*.

Particles for the moſt Part carry the ſame Senſe in Compoſition as in Separation; they are *negative* or *affirmative*, *take from* or *add* to, *diminiſh* or *augment* the ſimple Signification: hence they are ſaid to be

Privative,		*Privativa*,
Intenſive,		*Intenſiva*.

By, *be*, intenſ. *i. e.* near; as, *by* the Side or *be*ſide, *be*neath, *be*low, *be*fore, loved, *be*loved.

At, *a*, intenſ. *i. e.* in; as, *at* home, *a*broad, *a*bed, *a* doing, *a* walking, *a* foot.

Y, and *full*, affixed to *Subſtantives*, form *Adjectives* intenſ. as, Worth worth*y*, Health health*y*, Might migh*ty*, Joy joy*ful*, Health health*ful*.

ly affixed to *Adjectives*, form *Adverbs*; as, worthy worthi*ly*, cheerful cheerful*ly*.

ſome aff. ſomewhat intenſ. as, Game game*ſome*, Toil toil*ſome*, whole whole*ſome*.

able aff. intenſ. as, Reaſon reaſon*able*, alter alterable.

leſs aff. priv. as, Worth worth*leſs*, Care care*leſs*.

com, *con* pref. intenſ. as, Complaint complain, confide confident.

un pref.

un pref. priv. and ſometimes *in*, *im*; as, worthy *un*worthy, conſtant *in*conſtant, Gratitude *In*gratitude, patient *im*patient:

in, *en*, *im*, *em* moſtly intenſ. in *Verbs* and *Participles*, as, to force *in-* or *en*force, plant *im-* or *em*plant, graven *in-* or *en*graven.

dis, *mis* and ſometimes *di*, *de* priv. pref. to *Nouns* and *Verbs*; as, Honour *Dis*honour, Uſe *Mis*uſe, *di*ffident, *de*creaſe, *de*poſe.

iſh affixed to *Subſtantives* form diminutive *Adjectives*, as, cold, cool, cold*iſh*, cool*iſh*.

In priv. with moſt *Nouns*, as, *infinitus*, *infirmus*, *indignus*; intenſ. with moſt *Verbs*, as, *inquiro* to ſearch into: *per* and *præ* intenſ. moſtly, as, *percarus* very dear, *præclarus* famous: *de*, *di*, *dis* from διὰ, priv. and intenſ. as, *decido*, *decurro*, *diverto* to fall, run, turn of, from, down. *Dilucio* to ſhine out in broad Day-light; *diſpicio* to look with Intenſeneſs, conſider thoroughly; *demens* deprived of Underſtanding, mad; *diduco* to lead from, *diſcutio* ſhake off, apart: *am*, *an* from ἄμφι; *re* from *retro*; *ſe*, *com*, *con* from *cum*; *ve*, from ו *Hebr.* are moſtly intenſ. except *ſe* which is priv. as, *ambio* to go about, *anquiro* to ſearch about; *requiro* to aſk again; *ſecerno* to put a Thing aſunder, as it were, by itſelf; *conſto* to ſtand with, together, *comparo* ſet one Thing with another.

α priv. as, ἀβέβαιος, ἀνάξιος; intenſ. as, ἀτένης: νη is moſtly priv. as, νηλεὴς: διὰ, ὕπερ intenſ. ἄρι, ἔρι, βᾶ, βρῖ, δυσ, δά, ζά, λά, and λί; called inſeparable *Partic.* are intenſ.

The above is only a general Explication of the *Particles*; their more particular Uſe is left to be learned by a diligent Attention to the Context: for among all Nations the *Particles* are applied with ſo great Latitude, that they are not eaſily reducible under any Scheme of Explication.

The GOVERNMENT of VERBS.

In Relation to VERBS

NOUNS ſtand in the *Nominative*, *Genitive*, *Dative*, *Accuſative* and *Ablative* Caſes.

Nominative and *Accuſative*.

The *Nominative* is Agent to the VERB, coming before it and requiring its Agreement in Number and Perſon: The *Accuſative* is the Patient and followeth *Verbs active*.

The Fear of the LORD prolongeth Days: but the Years of the Wicked ſhall be ſhortened: *Prov.* x. 27.

Jovæ metus ætatem conciliat: at impiorum anni decurtantur. Caſt.

Φόβος Κυρίου προσθήσει ἡμέρας, ἐνιαύτοι δε ἀσεβῶν ἀπολοῦνται. *Sept.*

יראת יהוה תוסיף ימים ושנות רשעים תקצרנה

N.B. *Firſt*, When two or more *Nouns* come before a *Verb*, the *Verb* may ſtand ſo as to agree with *either* in the *Singular*, or both in the *Plural*.

Nothing is wanting here but VERSES; or, nothing but VERSES are wanting.

Then *David* went and *Samuel*; or, then went *David* and *Samuel* and they dwelt; or, then *David* and *Samuel* they went and dwelt—— 1 *Sam.* xix. 18. I and my People are wicked; or, I am wicked and my People; or, I am wicked I and my People, *Exod.* ix. 27. See *Num.* xxiii. 6. 16, 11. *Jud.* vii. 8. *Gen.* xx. 7. *Eſth.* iv. 14. *Gen.* xxxvii. 10. *Luk.* ii. 48. 1 *Cor.* ix. 6. *Matt.* xii. 3.

Nihil

Nihil hic deeſt niſi Carmina ; *vel*,
Nihil hic niſi Carmina *deſunt*. Virg.

Profectus eſt David & Samuel & *manſerunt* ; vel, David & Samuel *profecti ſunt*—— *Rex & Regina ſunt beati : Honor & Fama ſunt deſiderabilia, i. e.* deſirable Things.

Ἐπορεύθη Σαμυήλ καὶ Δαβὶδ καὶ ἐκάθισαν——

Secondly, NOUNS collective, otherwiſe called *Nouns* of Number or Multitude (alſo a *Noun* with a numeral *Adjective*) imply a *Plural* Senſe without a *Plural* Termination; & *vice versâ*, a *Singular* with a *Plural* Mark : with ſuch *Nouns* a *Verb* may ſtand *ſingular* or *plural.*

Part is gone *or* Part are gone : Youth is *or* are heedleſs : Every Country *or* all Countries came.

Pars abiit vel *abiere : Turba ruit* vel *ruunt : uterque deluditur* vel *deluduntur :*

Pars ſtupet molemque mirantur——
Juventus circumfuſa ruit certantque.

Virg. *lib.* 2. 31, 64.

——————————λαὸς ἀπείρων
Θυνων————διϊςάμενοι κελάδησαν. Hom.

עץ Tree or Trees, *Geneſ.* iii. 8. *ib.* xxvii. 17. *Exod.* x. 15. אדם one Man or Men in general, the Human Species, *Job* xxxvi. 25. *Jer.* xlvii. 2. 2 *Kings* xiii. 2. איש a Man or Men, *Iſa.* v. 3. חיל an Army, 1 *Sam.* x. 26. ישראל the whole Nation, *Joſ.* vii. 11. *Pſ.* lxxxi. 14. אפרים one People, *Jud.* i. 29. So מצרים *Pſal.* cv. 38. *Exod.* xiv. 10, 25. אלהים with a *Verb*, *Participle* and *Adjective Singular* or *Plural :* as, *Gen.* i. 1, 26. ii. 18. xx. 13. xxxv. 7. *Exod.* xx. 3. *Joſ.* xxiv. 19. כל ארץ באו *Gen.* li. 57. שלשים שנה *Geneſ.* v. 3. יהי מארת והיו *Geneſ.* i. 14, 16. Let there be a Conjunction, a Collection, a Set or a Machinery of Luminaries and let them be———

A PRONOUN Relative in the *Nominative* Caſe requireth the *Verb* to be in the Perſon of the Antecedent.

I that ſpeak, am he: Happy is the Man who walketh uprightly: I am the Man that ſay it: I am the LORD, which have (not *hath*) brought— *Exod.* xx. 1. Query, if it ſhould not be ſo in *Iſa.* xliv. 24, *&c.* I the LORD that make—— agreeing with the *Antecedent* I; not *maketh*, as if it agreed with LORD? All Men admire my good Fortune (*i. e.* the Fortune of me) who have ſuch a Son.

Sum pius Æneas, *qui veho*—— Virg.
Omnes laudant fortunas meas, qui haberem talem filium. Ter.

In *Latin* and *Greek*

Verbs ſubſtantive and certain *Verbs paſſive*, ſuch as, *dicor, appellor, nominor*—— have a *Nominative* Caſe after as well as before them; DEUS *eſt Spiritus: Regio, quæ nunc nominatur* Italia, *olim dicta eſt* Heſperia & Ænotria.

In *Latin*, the following *Noun* is very often put in the *Dative*; as, *Virtus eſt doctrinæ ornamento*, inſtead of *ornamentum*.

In *Engliſh*

When the *Nominative* is placed after the *Verb*, particularly the *Verb Subſtantive*, the Particle *there* is commonly ſubſtituted in its Room.

There went up a Miſt; for, A Miſt went up—— Let there be Light and there was Light; for, Let Light be and Light was.

In aſking a Queſtion the *Nominative* is put after the *Verb: Readeth he well? Is he come?* But in the Middle with an Auxiliary: *Do I (doeth he) read well?* With the *Verb ſubſtantive* is uſed *it* inſtead of a *Nominative: Is it a good Book?* for, Is the Book good? or, Is the Book a good Book?

It is alſo uſed without an *Interrogation*, when the *Verb* is ſaid to be *perſonal*; the *Perſon*, which would be the *Nominative*, being elliptical: *It is warm*; *it raineth*; *it ſnoweth*; *it freeſed*, *i. e.* the Weather or Day is warm— *It is a cold Day*; for, the Day is cold: *It happened to rain*; for, to rain, or, Rain happened: Here the *Infinitive* is a *Nominative*; as in *page* 53.

The *Genitive.*

This always implieth *Poſſeſſion*, whether governed of *Nouns* or a *Verb.*

The *Genitive*, being the Thing or Perſon to which a *Verb* any way attributeth Poſſeſſion, ſhould ſeem to be the latter of two *Nouns* rather than governed of the *Verb*; which *Nouns* are expreſſed or implied:

Whoſe Book is this? It is the Maſter's; *i. e.* the Book or Property of whom is this? It is the Book or Property of the Maſter: *Virtue is of great Value*, *i. e.* a Thing of great Value: *I regard*, *value not the Book of*, *at a Farthing*, *i. e.* the Price of a Farthing: *He accuſed me of Theft*, *i. e.* with the Crime of Theft.

Liber eſt Magiſtri: Adoleſcentis (i. e. *officium*, *negotium*) *eſt majores natu revereri: non aſſis* (i. e. *ſecundum pretium*, *pretio* vel *de pretio*) *æſtimo*, *pendo*, *facio: me furti* (i. e. *crimen*, *de crimine*) *accuſat*, *contemnat*, *abſolvit: hujus diei memineris*, i. e. (reſolved into the *Verb ſubſtantive*) *memor eris*; ſo *potiri* (*potis eſſe*) *regni* vel *regno*; as *Adjectives*. Pag. 39.

Sometimes the *Latins* uſe the *Dat.* for the *Genitive*; *Oculus eſt corpori* (for *corporis*) *lumini*: *Venit in mentem mihi*, for *mei* or *meam*: *ſuus cuique mos*; ſometimes the *Ablative*, *autoritate tuâ opus eſt*: *intereſt*, *refert meâ*, *tuâ*, *ſuâ*, *noſtrâ*, *veſtrâ*, *cujâ.*

The *Greeks*
delight much in the Uſe of the *Genitive* after *Verbs*, with an Ellipſis of the governing *Noun.* See *Vigerius de Græc. Idiotiſmis*, and *Budæus*'s Commentaries.

The

The *Dative.*

This, very much like the *Accuſative*, is *Patient* of the *Verb*; but with this Difference, that the *Verb* conveyeth to the *Donee* i. e. Receiver, ſome Uſe, Benefit, Injury; like as in *Adjectives*, pag. 40.

The Maſter gave,. promiſed, lent *me* a Book, or a Book *to me*; wrote, ſent it for me, for my Uſe; it pleaſeth me, *i. e.* is pleaſing to me.

Librum mihi dedit, reddit, promiſit, fidit, commiſit, ſcripſit, miſit; mihi placet: But *ad me ſcribit, miſit, refert*—— denote a mere Transfer of a Thing without any Token of Uſe; juſt as in *Engliſh*, He wrote, ſent *to* me yeſterday: but He wrote *for* me; meaneth, inſtead of *me* or on *my* Behalf.

Verbs compounded of *bene, ſatis, male* and theſe Prepoſitions *præ, ad, con, ſub, ante, poſt, ob, in, inter* have for the moſt Part a *Dative* Caſe.

The *Ablative.*

This ſpecifieth the *Inſtrument, Cauſe, Time*—— *by, with, in* which an Action is done; alſo the *Place, Perſon, Matter*— *in, from, out of* which any Thing is done.

The Maſter gave me the Book *with* his own Hand: He bought it *for, with* a Trifle: God created the World *by* his Power *in* ſix Days: *From, out* of Darkneſs brought he Light.

Magiſter dedit mihi librum propriâ manu: Emit minimo: DEUS creavit mundum potentiâ ſuâ ſex diebus.

In *Latin, Greek* and *Hebrew*

The *Noun*, when the *Inſtrument, Cauſe* and *Time* commonly ſtandeth alone; but in moſt other Caſes, with *Prepoſitions.*

In

In *Latin*

With ſome *Verbs* of a *paſſive* Form but of an *active* Signification, the *Patient* is put in the *Ablative* inſtead of the *Accuſative*; as after *fungor*, *fruor*, *utor*——

PARTICIPLES

Govern *Nouns* like *Verbs* and *Adjectives*.

The Parts of Speech are often *interchanged* by a Figure, called

Enallage | Ἐναλλαγὴ.

Adjectives become *Subſtantives*; *Subſtantives*, *Adjectives* and *Adverbs*; *Adverbs* become *Subſtantives*, *Adjectives*, *Prepoſitions* and *Verbs*; *Verbs*, *Adverbs*— and have the ſame Conſtruction.

For the publick *Good*; the *Good* of the Publick: Speak *Engliſh*: Country-houſe, Country-man, *Engliſh* Tongue.

Bono publico: *loquere latinè*, *i. e. Latinam Linguam*: *parvum*, *paululum*, *parum*, *ſatis*, *abunde pecuniæ*: *tunc*, *nunc temporis*: *ubi gentium*, *quo terrarum*; *nuſquam*, *minime loci*; *eo impudentiæ*: *canit ſimiliter philomelæ*: *venit obviam* (i.e. *occurrere*) *illi*: *en* (*eſt*) *liber*; *en*, *ecce* (*vide*) *librum*.

Τὸ τῦ Ομήρυ σοφὸν *i. e.* σοφίᾳ· Φώνη ἕλλας *i. e.* ἑλληνικὴ.

In *Hebrew*

The ſame Word is uſed as a *Subſtantive*, *Adjective*, *Verb* and *Particle*, oftentimes without any Difference in Flection.

The Conſtruction of the PRONOUN *relative*.

The *Relative*, when not the Agent, is put into ſuch Caſe as its governing Word ſhall require.

Here is a Book, *whoſe* Paper or the Paper of *which* is bad— *whoſe* like or the like *to which* I have never ſeen— *which* the Maſter

Maſter gave me— *of which* he thought me deſerving— *with which* I am delighted.

En liber, cujus charta non eſt bona— cui ſimilem non vidi— quem mihi dedit Magiſter— quo dignum me judicavit— quo delector.

The *Antecedent* and *Relative* are often elliptical.

What I ſaid, is come to paſs; for that, or the Thing which I ſaid— The Houſe I have builded or the Houſe which I have builded, it is yours.

Quod dixi, accidit— domum ædificavi (vel *domum quam* vel *domus, quam ædificavi) veſtra eſt.* See *Virg.* Æneid. 1. lin. 16, 163, 577.

In *Engliſh*

The *Prepoſitions* are often placed from the *Pronouns* at the End of the Sentence, affixed to the *Verb*; making it, in ſome Sort, a Compound: This, when done with Judgement, giveth a Period peculiar Harmony and Roundneſs: Thus, which he thought me deſerving of— which I am delighted with.

The *Engliſh* ſubjoin other *Particles* to *Verbs*; as, to leave off— go in— come out— Alſo with theſe and other Compounds are uſed *Prepoſitions* of like Import: Go in unto *Pharaoh*— Come out from among them— Abſtain from Meat: A like Uſage is obſervable in *Latin* and Greek. Thus with Compounds of *a, ab, ad, con, de, e, ex*; as, *abſtinuerunt a viris— amicos advocabo ad hanc rem.* Ter.

A *Relative* between two *Antecedents* may agree with either.

A Houſe which is called a Palace.

Domus, quæ vel *quod palatium dicitur.*

Theſe Obſervations are offered rather as an Attempt to diſcover the Reaſon of certain Peculiarities in *Syntax* than as a compleat Rule for every Difference in the Government of *Verbs*: But what may be deficient the Learner will eaſily ſupply by the Help of a good Dictionary and his own Reading.

The

THE

RENDERING of VERBS *active* and *paſſive*.

It is remarked above *pag.* 64, that the Difference between the *active* and *paſſive* Voices is a Turn of the Sentence only, not any Change in the Senſe: It is alſo obſerved, that with a *Verb paſſive* the Agent is often omitted for Brevity; ſo it is with a *Verb* in the *active* Voice, wherein the *Nominative* is underſtood and may eaſily be ſupplied by the Judgement of the Reader; who is at Liberty to render a *Verb* actively or paſſively, or to turn the Sentence different Ways without any Injury of its Senſe.

They ſay or it is ſaid— It grieveth me or I am grieved— If one conſider the Point maturely or If you conſider the Point or If the Point be maturely conſidered——

Dicunt, aiunt vel *dicitur, fertur— dolet me—*

Crateras magnos ſtatuunt & vina coronant. Virg.

They ſet the Glaſſes on the Table and crown them with Wine or The Glaſſes were ſet on the Table and crowned with Wine.

Many *Latin Verbs*, particularly *Neuters*, admit of a *Paſſive* Turn: as, *In quo hæc diſcebat ludo*—Ter. Where ſhe learned, was taught or went to School— *Acceſſit mihi ad labores*— It added or was added to my Troubles—— *Vapulabis a Præceptore* you ſhall be beat by the Maſter; *Venis tempori, peropportune* you come or you are come in good Time; *abiit* he is gone; *exulat, veniit ab hoſte* is baniſhed, ſold by the Enemy.

Φησὶ, φασὶ, ἐπιλογίσαιλο, ὀίουλαι. *Long.* Sect. 2. lin. 4, 30 *i. e.* τις, τινες *ellip.* as expreſſed with ἐπισκέψαιλο & ὄιουλαι lin. 2, 9. So in *Sect.* 7. *Thoſe* who have it in their Power, and yet through a Greatneſs of Mind neglect to gain Riches, Honours— Θαυμάζυσι Men admire them or they are admired more than the actual Poſſeſſors. Ἐσημήνε τῇ σαλπίγγι— *Xen.* One gave the Signal by a Trumpet or The Signal was given— Σοί τας αἰτίας ἀναθήσυσι *Iſocrat.* Men will lay the Blame on you *or* you will be blamed *or* the Blame will be laid on you *or* you will bear the Blame— So St. *Luke* elegantly writeth, Δέξωυλαι ὑμᾶς they may receive you *or* you may be received— Τὴν ψυχήν σε ἀπαιλῦσιν they require thy Soul *or* thy Soul is required.

יאמרו or אשר חפרו־יאמר *Gen.* xxvi. 18. which they had *or* which were digged— יגד למלך *Exod.* xiv. 5. 1 *Sam.* xix. 19, 21. One told the King *or* it was told the King *or* the King was told— לא יאכל את בשרו *Exod.* xxi. 18. No One ſhall eat his Fleſh (איש *ellipt.* as expreſſed *Chap.* xvi. 19, 29.) or His Fleſh ſhall not be eaten.

In *Latin*, *Greek* and *Hebrew*

Many *Verbs* of the *Paſſive* Form have an *Active* Senſe, as it were, *laying aſide* their own Signification; hence they are named

Deponent | *Deponentia.*

Thus, *Loquor I ſpeak*, *loquens* ſpeaking, *loquutus* having ſpoke; ſo *fatur*, *fatus:* Some are *active* and *paſſive*; therefore called

Commune | *Communia.*

Thus, *Non ætas, ſed ingenium adipiſcitur ſapientiam vel non ætate, verum ingenio adipiſcitur ſapientia.* Plaut. So *meditor, meditata mihi ſunt omnia.* Terent. *Meditatum & cogitatum ſcelus.* Cic.

REMARKS on the USE of the TENSES; *Participles*, the *Imperative*, *Subjunctive* and *Infinitive* Moods.

PRESENT TENSE.

Firſt, In *Engliſh*,

This TENSE hath often the Senſe of the *Future*; as, *When do you go out of Town? I go to-morrow i. e.* When will you, ſhall you go? I ſhall go—— *If you do well i. e.* ſhall do well, you will be rewarded: *As ſoon as, when you come there i. e.* ſhall come, turn on your Right Hand: With theſe Forms of ſpeaking the *Verb* is always placed in the *Future* in *Latin*, *Greek* and *Hebrew*. *I go, come, am going, coming i. e.* will go, come preſently: This Form, being a Tendency to an Action, is generally expreſſed in *Latin* by the *Future* in *rus*; in *Greek* by μελλω: thus, *Iturus, venturus ſum*; μέλλω βαίνειν: But they alſo often uſe the *Preſent*.

Secondly, It hath often the Senſe of the *Perfect*; as, *He is come, gone, falleth down, dieth*; *The Mind ſtarteth at the Remembrance of it*: Here are Actions not doing, but abſolutely done and finiſhed in a Time *preſent* and *inſtantaneous*, as perfectly as when it is ſaid in a Time *paſt*— He hath been come, he came, hath been gone, he went, fell down, died, is dead; Accordingly they are uſually expreſſed by the *Perfect* in *Latin* and *Greek*: See *Virg.* Æn. 11. lin. 637. Æn. 2. lin. 12. Not but Actions done inſtantly, in quick Succeſſion, are often and beautifully expreſſed in thoſe Languages by the *Preſent*; and by the *Infinitive*, put abſolute.

Thus in *Ter. Phor. Abeuntes me relinquunt quaſi Magiſtrum— Imus, venimus, videmus*; *nos mirarier*. So in *Cæſ. de Bel. Gall.* lib. 1. ſect. 14, 24. *Cæſar Æduos frumentum flagitare— Diem ex die ducere ædui*. See *Virg.* Æn. 8. V. 68. where the *Preſent* and the *Infinitive* bring the Actions to View with all the Spi-

rit and Hurry of real Life. *Salluſt* continually uſeth the *Infinitive* abſolute.

The *Greek* Writers abound with Inſtances; but perhaps none are to be produced, which can exceed two in *Xenophon*; namely, one in his ſeventh Book *de Cyr. Inſt.* A Soldier, falling down and being trampled upon by *Cyrus*'s Horſe, he παίει ſtriketh his Sword into the Horſe's Belly; the Horſe flinging about ἀποσείεται throweth *Cyrus*, ὁ δὲ πίπτει then falleth down himſelf; the other is in his *Orat. de Ageſ.*— συμβαλόντας τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπεθνήσκον.

N. B. In *Engliſh* the third Perſon *Singular* is apt to be abbreviated in Converſation: Thus, *es*, *s*, *th*, for *eth*, as, *loves*, *leads*, *doth* for loveth, leadeth, doeth; So, *has* for hath; *learn'd*, *heard* for learned, heared; *dont* for do not: Theſe and other Abbreviations, allowable enough in the Hurry of Converſation, ought undoubtedly to be avoided in correct Writing.

PERFECT and *PLUPERFECT.*

With Regard to the firſt, the *Engliſh* have three Ways of Expreſſion.

Firſt, *I have dined, finiſhed, heard it:* This Way of Speaking may mean, *juſt now*, *this Inſtant* or in ſome paſt Time *indeterminate.*

Secondly, *I dined* or *did dine*, *finiſhed* or *did finiſh*, *heard* or *did hear*, *ſaw* or *did ſee i. e.* in ſome Place or Time paſt *determinate*; as, in the City, an Hour ago, yeſterday—— This *Perfect determinate* is very irregular, and muſt be learned by Uſe.

Thirdly, The *Perfect determinate* is often uſed in the Senſe of the *Imperfect*, referring to ſome determinate Place or Time paſt, wherein the Action was not finiſhed: *It rained all Day yeſterday*; *I went every Day laſt Week into the City*; *while he ſpake thoſe Words he fell down dead i. e.* It was raining, I continued

tinued going, while he was ſpeaking; So likewiſe they ſay, *I have, had been reading, writing, waiting the whole Day:* All which in *Latin* and *Greek* would be expreſſed by the *Preter-imperfect.*

The *Engliſh* are often very inaccurate in the Uſe of the *Pluperfect.* In *Latin* it always expreſſeth an Action done before another; this Tenſe is *prior* in Senſe to the *Perfect*, which is a Kind of *Future* to the *Pluperfect:* The *Engliſh* are often obliged to expreſs it by certain *Particles*; as, *ſometime ago, before, heretofore, after,* and by other Circumloquutions. Thus,

De cujus oratione ad te ſcripſeram, Cic. *Ep. at* Attic. *Lib.* 1. *Ep.* 16. Of whoſe Oration I wrote to you ſometime ago, heretofore, in a former Letter—— *Cum dictitaſſet,* Lib. 2. Ep. 1. when he had before ſo often ſaid— *Cum ille dixiſſet— in eoque jactaſſet, dixi—* after he had told us— and made a great Merit of it, I ſaid—— *Quod tibi ſuperioribus literis promiſeram* Epiſt. 8. *per hos dies venerat* for ſometime before no Letter came—— *Cum mihi dixiſſet Cæcilius puerum ſe Romam mittere, ſcripſi raptim—* upon *Cæcilius*'s ſaying that he was juſt going to ſend to *Rome* I writ this in a Hurry— *Dederam aliam paulo ante* Ep. 10. *emerſeram commode cum me incurrit* 12.— I had juſt got out when *Curio* met me *or* juſt after I had got out *Curio* met me *or* he met me juſt as I had got out—— *Scripſi ſtatim ut tuas legeram* I ſat down to write the Inſtant I had read your Letter.

The *FUTURE.*

The *Engliſh* have a double *Future* not unlike the *Spaniſh*; the one *poſitive* and *abſolute,* the other not ſo, being a Kind of *Subjunctive*: In the old *Engliſh* Writers *ſhall* is of general Uſe, and in all Caſes of Certainty; but *will* only for mere Volition, ſomewhat differing from the modern Uſe and Senſe.

Thus in *Aſcham*'s Schoolmaſter *pag.* 4 and 5. *Upton Edit.* "I know by good Experience, that a Child *ſhall* take more

" Profit

" Profit of two Faults gently warned of, than of four Things " rightly hit; for then the Maſter *ſhall* have good Occaſion " to ſay—— which after this Sort the Maſter *ſhall* teach with- " out Error and the Scholar *ſhall* learn without great Pain:" Here for *ſhall* the modern Uſe would be *will*; though *ſhall* doeth not in either of thoſe Paſſages imply (as in the preſent Acceptation) any Force of an exterior Power upon the Will of the Subject; but only a Certainty of Event: The ſame is obſervable throughout the BIBLE, in reading of which this old Uſe and Senſe of the *Future* and not the modern ſhould be attended to, and then *ſhall* will not (as it is apt to do) excite any wrong Conceptions of GOD, as if it implied the Exertion of his Power upon a Subject, forcing it to do ſo and ſo: as in *Matt.* xxiii. 34. xxiv. 10. *Act.* xiii. 41. *John* xiii. 21.

In *Greek*

Are chiefly uſed the *Aoriſt* Tenſes to expreſs an Action *done* in any Time; before or after another: The *Aoriſts* ſeem never to ſtand for the *Preſent* and *Imperfect i. e.* the Doing of an Action; nor for the *Future*, except in the *Imperative*, *Subjunctive* and *Optative*.

In *Hebrew*

A Thing actually *doing*, abſolutely in *Action* in any Time, is expreſſed by the Participle *Benoni:* But when there is only a *Tendency* to an Action the ו is uſually not inſerted nor are *Pronouns* affixed but ſtand at length; as, אנכי דבר *Deuter.* v. 1. *Dicturus ſum*, I am going, about to ſpeak—— באה *Jonah* i. 3. *itura*, ready to go—— פקד *Exod.* xx. 5. always in Readineſs to viſit—— אמרת 1 *Kings* iii. 22, 23. perſiſted in ſaying: This Paſſage is beautiful beyond Expreſſion; the *Participle* here ſheweth to Life the Contention of the two Women, each in Turn inſiſting upon the live Child for her own.

Firſt, An Action *done* in a Time, *preſent*, *paſt*, *before* or *at the ſame Time* and *Inſtant* with another is expreſſed by (עבר) the *Perfect*.

Secondly,

Secondly, But the Action, which is done *after* another, *conſequent* to it, in ſome Time *ſucceſſive* or *to come*, is placed in the *Future*, עתיד ; ſo named, becauſe the *Perfect* precedeth, is *preparatory* to it, ſomewhat like the *Latin Pluperfect* to the *Perfect*.

N. B. If one or more Actions are done all in the ſame Time, each *Verb* ſtandeth in the *Perfect*. Now ſee *pag.* 52; and perhaps the Definition there given of the Tenſes will be underſtood; if not, then let the following Examples be ſtudied.

Firſt, ובא השמש וטהר *Levit.* xxii. 7. But the Inſtant the Sun is ſet, then he is clean: Therefore after a Man hath left his Father and Mother ודבק and cleaveth, is fixed with his Wife, והיו then, that Inſtant (from that preſent Punctum of Time) they become one Fleſh, *Geneſ.* ii. 25: And God ſaid, Let there be Luminaries in the Firmament of Heaven, והיו and (the Inſtant of their Production let them commence their Office of meaſuring Time) let them be for Signs and for Seaſons and for Days and for Years, *Gen.* i. 14.

אשר עשה *Gen.* ii. 2. which he made, had made: אמר אלהים iii. 1. hath God ſaid? אכלת 11. haſt thou eat? In the Beginning God ברא created the Heaven and the Earth היתה והארץ that is to ſay, at the Time when the Earth was without Form and void, and Darkneſs was upon the Face of the Deep, and the Spirit of God מרחפת (*Particip. Benoni* in *Hiph.*) was giving Motion upon the Face of the Waters.

Secondly, In the *Future*; Afterwards God ſaid יהי Let there be Light (*viz.* after the Command, in ſome Time ſucceſſive to the omnipotent *Fiat*) ויהי and there was Light *i. e.* in Conſequence, not inſtantly as in *ver.* 14; for then it would be היה: Light was no more inſtantaneous in its miraculous than in its ordinary Production.

Geneſ. iv. 3, *&c.* יהי In Proceſs of Time (after ſome fixed Number of Days) it came to paſs ויבא (*Fut.* in *Hiph.*) that *Cain* brought— and *Abel* הביא (*Perf. Hiph*) he alſo brought

viz.

viz. at the ſame Time, that *Cain* did; had it been after *Cain*, it would have been יבא not הביא: ויזרח and the Sun roſe כאשר עבר juſt after he had paſſed— or juſt as he had paſſed over *Peniel* the Sun aroſe. See *Geneſ.* xxiv. 45. where every Action being conſequent to *Rebekah*'s Coming (יצאת *Particip.*) every *Verb* is in the *Future*: See alſo *Gen.* xxiii. 4. 2 *Kings* xx. 4. 1 *Kings* xvii. 13. *Geneſ.* iii. 6. xvi. 4. where the *Future* is well expreſſed in the Tranſlation. ויעברו In the mean time (*i. e.* after they had put *Joſeph* into the Pit and were debating about taking him out again) paſſed by *Midianites*— Geneſ. xxxvii. 28. ויאמר And the Serpent made Anſwer אף how! what were you ſaying? Here the Tempter is beautifully repreſented by the *Verb* in the *Future* Tenſe, as overhearing the Woman ſpeaking of the Command of God and interrupting her in the Midſt of her Diſcourſe; or catching her up quick juſt after ſhe had finiſhed.

IMPERATIVE.

Let the Definition of Time *(pag. 52)* be carried in Mind, and it will help the Reader to conceive a Propriety in the Uſe of the *Preſent*, *Future*, *Perfect*, *&c.* Imperative in *Greek* and *Hebrew*.

לך ואמרת Go and ſay *i. e.* Go this Minute, directly, and as ſoon as you are come deliver the Meſſage, without any Delay; ושוב and return immediately: But תלך ותאמר would mean, Go by and by, and ſome Time after you are come, ſay——

In *Geneſ.* i. 15. the *Greek* hath all the Spirit of the *Hebrew*: Ἔστωσαν the *Preſent* Tenſe; but in *ver.* 3, *&c.* are uſed the *Aoriſts*.

The *Engliſh* and *Latins* often avail themſelves of the *Future Indicative*, and *Subjunctive*.

You ſhall go to-morrow and tell him— I would have you go— You will pleaſe to tell him——

Obieris

Obieris you will pleaſe to be here— *Nos viſeris* will do me the Favour of a Viſit—— *tranſegeris* and put an End to the Affair— *Cic. ad Att. Lib.* 1. *Ep.* 4. *Velim me facias certiorem* pray let me know immediately— *Ep.* 19.

SUBJUNCTIVE.

The firſt *Engliſh* Writers were more accurate than the Moderns in diſtinguiſhing the *Subjunctive* from the *Indicative*: With *if*, *unleſs*, *except*, *leſt*, *that*, *though*, *if ſo be*, *until*—— they always uſed the *Verb* in the ſecond and third Perſon *Singular* without any Change. " If thou *love* Learning, thou " ſhalt attain much Learning. Though a Child *have* all the " Gifts of Nature— if a Child *have* all the Benefits of Na- " ture— yet if he *be* not himſelf painful, he ſhall never at- " tain unto it. *Aſcham* pag. 26-7. Whereupon Mr. *Se.* took " Occaſion to wiſh, that ſome more Diſcretion *were* in ma- " ny Schoolmaſters. *pag.* 12." See *Geneſ.* xiii. 22. xlii. 15. *Num.* xvi. 13. *Lev.* xxii. 6. *John* xii. 24. 1 *Sam.* ix. 13.

In *Latin* and *Greek*

There is an Elegance and Force in the Uſe of the *Subjunctive* and *Optative*, peculiar to thoſe Languages.

The *Subjunctive* and *Optative*, as obſerved in *pag.* 53, are Modes of ſpeaking very different from the *Indicative* and *Imperative*; theſe being abſolute, the other dubious and paliated.

With the *Indicative* even *ſi*, *forte*, *cum*— looſe all Implication of Doubt— but with the *Subjunctive* they are enforced. *Quod ſi aſſequor* which *if* or *when* I obtain (as indeed I am under no Doubt but I ſhall)— *Cic. ad Att. Lib.* 1. *Ep.* 4. *Si judicium eſt* if that can be a juſt Verdict (which it is impoſſible it ſhould be)— *Cum prohibuerunt* when they abſolutely forbid him— *Ep.* 16. *Si uno in loco es futurus* if you are certain of fixing in a Place— *Ep.* 20. *Si vincimus* if we conquer (as I am ſure we ſhall)— *Saluſt. Orat.* 2. *Cat.* Had *Cataline*

 ſaid

ſaid *Si vinćiamus*, he would have put the Victory upon Doubt and Chance.

The elegant Uſe of the *Subjunctive* for the *Imperative* and *Indicative*, from a Mark of Reſpect, Ceremony and Modeſty, is no where more apparent than in *Cicero*'s Letters to the polite *Atticus*.

N. B. *Velim*, *poſſum*, *debet*, *oportet*, *licet* are frequently uſed as Auxiliaries, like *would*, *may*, *could*, *ſhould*, *ought*, in *Engliſh*. *Velim exiſtimes— putes* I would have you think—— *Volo ames— licet faciam* I may make— *Cic. ad Att. Lib.* 2. *Ep.* 7.

INFINITIVE.

The INFINITIVE is governed of another *Verb*, of a *Noun* and of *Prepoſitions*, much in the Manner of a *Noun*.

He refuſed to come— *noluit venire*— οὐκ ἠθέλησεν ἐλθεῖν— לא אבה לבוא

In *Latin*

The Manner of expreſſing the *Infinitive* by what they call SUPINES and GERUNDS, is this:

Firſt, After *Verbs* of Motion is uſed the *firſt* SUPINE: *Veni ſpectatum* I am come to ſee——

Secondly, The GERUND in *di*, like the *Genitive Caſe*, is governed of a *Subſtantive* or *Adjective*: *Exeundi poteſtas non eſt mihi* I have no Time to go out or of going out—— *cupidus videndi* deſirous to ſee or of ſeeing—— Alſo the latter *Supine* is governed of an *Adjective*, like a *Noun* in the *Ablative*: *Liber non dignus*, *non utilis ſpectatu*, *lectu* a Book not fit to look at or not worth looking at, reading; or not fit to be ſeen, to be read.

Thirdly,

Thirdly, GERUNDS in *dum* depend upon *Prepoſitions* in the *Accuſative*; thoſe in *do*, upon *Prepoſitions* in the *Ablative Caſe*. See *Infin.* Engl. *pag.* 53-6. 60. *Lat.* 61. *Greek* 62. *Heb.* 63.

In *Latin* and *Greek*

It is common to uſe the *Subjunctive* (with *ut*, *qui*, *ne* ἵνα, ὥς, ὅς, μὴ) inſtead of the *Infinitive*; or to put the *Accuſative* before the *Infinitive*:

Rogo ut venias I intreat you to come—— *ut at te ſcriberem admonuit* he deſired me to write to you—— *cura ut ſciam* be ſure to let me know—— *miſimus qui ſolveret* I have ſent a Perſon to pay the Money—— *putamus utile eſſe te rem tranſigere* we think it quite neceſſary that you ſhould put an End to this Affair. *Cic.*

In *Geneſ.* xxix. 19. is an Inſtance of the *Hebrew Infinitive* ſtanding ſimilar to that of the *Latin* and *Greek* with an *Accuſative Caſe*.

PARTICIPLES.

The Uſe of *Nouns* with *Participles*, inſtead of *Verbs* and other Parts of Speech, is frequent; eſpecially in *Latin* and *Greek*.

In *Engliſh*.

Walking in the Field I met—— for, As I was walking, I met— or, I was walking and I met—— Having read his Leſſon he ſhut his Book; for, when, after he had read, he ſhut; or, he read his Leſſon and then, afterwards he ſhut his Book: A Book well (when well) writ is a valuable Purchaſe; for, a Book, which is (when it is) well writ—— The Day being fair, it being a fair Day, the Weather inviting, I took a Walk— for, As, ſince, ſeeing the Day was fair, as it was a fair Day and as the Weather was inviting I took a Walk. In this laſt Inſtance the *Noun* and *Participle* ſtand *abſolute*.

In *Latin.*

The *Latins*, having no *Participle Active* of the *Perfect Tenſe* (except in *Verbs deponent* p.98.) turn it by *cum* with the *Pluperfect Subjunctive*, or by the *Participle Paſſive* in the *Ablative Caſe* abſolute. Thus, *Cùm legiſſet librum, clauſit; vel libro lecto clauſit.*

The *Greeks*,

Having *Participles* in all Tenſes, uſe either them or *Verbs:* A *Noun* and *Participle* abſolute ſtand in the *Genitive Caſe.*

The *Hebrews*

Seldom uſe *Participles* in the above Manner; but they ſometimes uſe the *Participle* with the *Article* ה prefixed, exactly as ὁ, ἡ, τὸ in *Greek*, carrying a Senſe equivalent to a *Relative* with a *Verb:* את כל ההלכים *Geneſ.* xxxii. 2. All coming after thoſe Droves *i. e.* all the other Droves, that were coming after.

It was neceſſary to be ſomewhat particular in ſtating the Uſe of the *Tenſes*— becauſe there is not in Language a Circumſtance more beautiful, oftentimes of greater Conſequence and yet leſs attended to, than the Aſcertaining the Time of an Action: In this the *Hebrew* is wonderfully accurate and excellent; the *Greek* more ſo than the *Latin*, and the *Latin* than the *Engliſh.*

Not to take any more Notice of other *Tenſes* in *Engliſh*, the *Perfect definite* in particular *(pag.* 100*)* is ſo equivocal in its Senſe, that oftentimes it is impoſſible to ſay for certain, whether the Action be *doing* or *done*; or of two, which Action is *prior:* for which Reaſon the Uſe of it ought to be avoided, as much as poſſible, in tranſlating the *Imperfect* of the *Latin*, *Greek* and *Hebrew*; alſo the *Greek Aoriſts*, *Latin Pluperfect* and *Hebrew Future*, to expreſs them with any tolerable Accuracy, the *Engliſh Perfect* muſt often be aſſiſted with *Particles* of Time and other Circumlocutions: Examples in *Latin* and *Hebrew* are given before; now for a few in *Greek.*

Thus

Thus then in *Luke* v. 6. Their Net *brake:* Here an Objector might conclude from the Tranſlation, that the Action is finiſhed, that the Net abſolutely brake in the *Perfect Tenſe*; if ſo, that then the Fiſh muſt certainly eſcape, and calling Aſſiſtance was to no Purpoſe; conſequently the whole Affair is abſurd: But not ſo in the *Greek*, where the *Verb* is διερρήγνυτο *(Imperf. Paſſ.)* was breaking, was likely, began to break; as in *ver.* 7. βυθίζεσθαι *(Infin. Preſ.)* is well rendered, *began to ſink.*

John vi. 24. Immediately the Ship was at the Land whither they *went:* Here the *Perfect definitive* doeth not convey common Senſe; the *Greek* is ὑπηγον *(Imperf.)* where they were (had been) going: So *John* xiii. 3. He came from GOD and went to GOD; ὑπάγει *(Preſ.)* was going, about to go.

Mat. ii. 1. When JESUS *was born*—— Now here it is impoſſible to aſcertain the Meaning of the *Engliſh*, whether by it we are to underſtand, that JESUS was in the Action, State of Birth, lying in the Manger; or, that it was ſome Time after *Joſeph* and *Mary* had left *Bethlehem* and had returned to *Nazareth*, when the Wiſe Men came: The firſt, as being the moſt obvious and familiar, will moſt likely carry it by the greateſt Number of Votes; though undoubtedly the ſecond Candidate hath the beſt Right to ſit in the Houſe. The *Greek* is not Ἰησοῦ τοῦ γινομένου (*Preſ.* in the firſt Senſe) but τοῦ γενηθέντος (firſt *Aoriſt* in the ſecond) ſometime after the Birth of JESUS— came wiſe Men, namely, above a Year after; and that not at *Bethlehem*, but at the *Houſe* of *Joſeph* and *Mary* in *Nazareth*; as is very apparent from *Mat.* i. 11, 16. *Luke* ii. 29.

Mat. xxviii. 2. (ἐγένετο 2 *Aor. M. V.* not *was*, but) *had been*— before they came to the Sepulchre.

Thus effected with much Labour and Application is preſented to the Reader, it is hoped in ſome Sort to his Satisfaction and Improvement, a comparative View of four Languages; whoſe ineſtimable Writings, it is greatly to be wiſhed, may remain to the End of Time for the Inſtruction and Delight of every Generation; whoſe Writings like valuable Originals ought to be copied, but after our utmoſt Pains may not be excelled.

F I N I S.

An APPENDIX with ſome ACCOUNT of the GREEK DIALECTS, &c.

The ATTIC *Dialect.*

Firſt, This uſeth Contractions; as in *pag.* 28 and 68.

Secondly, It changeth σ into ξ, ρ, τ, as, ξὺν, θαῤῥεῖν, τήμερον, θάλατ̃α for συν, θαρρειν, σημερον, θαλασσα; but in the *Perfect Paſſ.* μ into σ, as, μεμάρασμαι for μεμαραμαι: alſo in *Nouns*, α into ε; ο into ω, as, λεὼς for λαὸς, βασιλέως for βασιλεῦ.

Thirdly, In *Verbs* it changeth *firſt* the Aug. ε into η; λε and με into ει, as, ἤμελλον; ἐίληφα, ἐίμαρμαι for ἔμελλον, λελημφα, μεμαρμαι; oftentimes rejecting the firſt Conſonant, as, ἐβλά-ϛηκε for βεβλάϛηκε: 2. ει into η, as, ἤκαζον for ἐίκαζον: 3. In the *Imperative*, ον̃λων, αν̃λων for ετωσαν, ατωσαν: 4. In the *Optat.* μι for εν, as, φιλοῖμι for φιλοιην: 5. In *Paſſ.* and *med. V.* ων for ωσαν: 6. It diſſolveth η into εα, as, *firſt Aor.* ἔαξα for ἤξα from ἄγω: 7. In *Fut.* of Polyſ. σ is often rejected; as, νομιῶ for νομίσω from νομίζω: 8. Sometimes is prefixed the two firſt Letters of the *Preſent* to the Aug. of *V.* beginning with α, ο, ε; as, ἀγήγερκα for ἤγερκα from ἀγείρω.

Fourthly, To *Adverbs* it often affixeth ουν; as, ὀύκουν, ὀύμενουν: to *Pronouns* γε; as, ἔγωγε, σύγε: to ſome *Pronouns* and *Adverbs* ι; as, ἐκείνοσι, ὅτοσι, νυνὶ, ὀχὶ.

The IONIC *Dialect.*

This, quite contrary to the *Attic*, rejecting all Contractions reſolveth *Syllables* and *Diphthongs* by an Inſertion of a *Vowel.*

1. ε often, as, ἀδέλφεος, τυπέω, ἄεθλος: 2. αι before η, as, ἀναγκαίη.

Secondly, In *Diphthongs* ει and α are changed into ηι; αυ into ωϋ; as, ἀληθήια, ρηίδιος, θώυμα, ὠϋτος for ἀλέθεια, ῥαδίος, θαῦμα, ἄυτος.

Thirdly, In the *Genitive* of the *ſecond Decl.* οιο is uſed for ϐ; as, λόγοιο for λόγϐ: to *Dat.* αις and οις is affixed ι; as, μύσησι or μύσαισι, λόγοισι.

Fourthly,

Fourthly, The *Ionians* cut off a *Conſonant* between *Vowels*, delighting in their Concourſe.

Fifthly, They write η for α and ſometimes for ε; as, σοφίη for σοφία: κ for π; as, κῶς for πῶς—— *Tenues* for *Aſpirates*; as, ἐποραῦν for ἐφοραῦν—— In *Verbs* ου before το they change into εα; rejecting the Augm. as, τυπτέαλο for ἐτύπτουλο: in other Tenſes ου or υ into α.

Sixthly, To the *Imperfect* and *Aoriſts* 3. *Perſ. Sing.* is affixed σκε; as, τύπεσκε for ἔτυπλε.

Seventhly, They ſometimes inſert and ſometimes take out a Vowel from a Word.

The DORIC *Dialect.*

The *Dorians* ſpake broad, uſing α for η, ε, ω and ο.

Secondly, ω for ϑ, αυ.

Thirdly, In *Verbs* 2*d* and 3*d Perſon Sing.* εε, ε for εις, ει; as, τυπλες—τε: μες for μεν; μεσθα for μεθα: ντι for σι.

Fourthly, In Infinitives εν or ην for ειν; εμεν for ειν, εναι and ειναι; ἦμεν, αμεν for ηναι, αναι.

The *Dorians* ſometimes change certain *Conſonants*.

The ÆOLIC *Dialect.*

The *Æolians* change α into αι.

Secondly, They often put ϐ for ρ; μμ for ππ; δ for θ.

This *Dialect* hath many Things in common with the *Doric*.

The POETIC *Dialect.*

The *Poets* beſides the Uſe of all the *Dialects* have certain Peculiarities of their own.

Firſt, Adding φι to the *Nomin. Sing.* they make *Nouns* undeclinable: In ſhort, they change *Vowels* and *Diphthongs*; take away and add Letters for the Sake of Meaſure and Harmony.

Only the general and moſt uſeful Particulars in the Dialects are here taken Notice of, eſpecially in the *Attic* and *Ionic*; in which are writ the moſt Books and the moſt read.

SOME

SOME GENERAL OBSERVATIONS ON THE *GREEK ACCENTS.*

The *Acute* is placed on the

Antepenultima, when the *Ultima* is ſhort: as, ἄνεμος, ἄνθρωπος, σώματος. *N.B.* With Reſpect to Accent οι and αι are looked upon as ſhort: as, ἄνεμοι, τύπτομαι.

Penultima, in Triſſyllables, *Firſt*, When the *Ultima* is long: as, ἀνέμου, σωμάτων, ἀνθρώπου: *Secondly*, Whether the *Ultima* be long or ſhort, 1. in moſt *Nouns* whoſe *Ultima* is pure; as, γέα, φιλία — 2. *Diminutives* in ισκος, ιλος; as, νεανίσκος, ναυτίλος and *Adverbs* of Place in θεν, θι, σε: as, ουρανόθεν—— 3. In Diſſyllables, whether the *Ultima* be long or ſhort: as, ξύλον, ξύλου.

Ultima very often in Monoſyllables, *&c.*

The *Circumflex* is placed on the

Antepenultima never; nor on the *Penultima*, but when it is long and the *Ultima* ſhort: as, μοῦσα, μοῦσαι, σῶμα, ἐκεῖνος.

On all Contractions: on Words ending in ευ, ου: as, βασιλεῦ, ἐμοῦ— and on ſome Monoſyllables; as, οὖς, σοῦς, μοῦς, δρῦς, πῶυς—

The *Grave* is placed on the

Ultima only.

PART the Third,

CONTAINING

FOUR DISSERTATIONS.

I. On the poſſible number of ſimple ſounds in ſpeech, their origin, and that of alphabetical writing.

II. On the changes of thoſe ſounds in pronunciation and writing.

III. On ſtyle or the art of juſt writing.

IV. On elocution or the art of juſt ſpeaking.

ERRATA.

read	*for*	
Allitibus	Allittibus,	p. 60.
Met.	*Prop.*	78. l. 23.
נחם	סנח	97.
ies	ys	
the plural of Nouns in *y*.	which is often so printed, not with design to introduce a peculiarity, but by an overfight.	

ERRATA.

E R R A T A.

Read	for
Syncope	*Apocope* p. 15.
Apocope	*Syncope.*
ξύλον	ζύλον p. 20.

Correct the *Greek* Accents in the Declenſions *pag.* 26, 27, 28 by the Rules in *page* 112.

הרג חבל	יגה אבל p. 31.
Page 21	Page 13. *p.* 55.
ἑυκτικὴ	ἑυτικὴ *p.* 53.
ω & μι	μι *p.* 58.
legēbam	*legebam p.* 61.
ſt. com.	3. com. *p.* 63.
]] ——	
the *Verb* ,	a *Verb p.* 97.

DISSERTATION the Firſt.

ON

The poſſible Number of ſimple Sounds in Language, their Origin, and that of Alphabetical Writing among the Eaſterns and Europeans.

In Three SECTIONS.

SECTION the Firſt.

On the poſſible Number of ſimple Sounds in Language.

Language too * *hath its Elements; which are a certain Number of ſimple Sounds, formed by the Organs of Speech* †.

A Thing is ſaid to be ſimple ‡ while it remaineth alone, as it were out of the *Embrace* of another; no way enfolded, connected or mixed with it. Thus our Ideas are called ſimple, while they lie in the Imagination, diſtinct and uncompounded; for much the

 ſame

* *i. e.* As well as other Arts and Sciences. † Gram. p. 1.

‡ Simplex, quaſi ſine plicâ, or rather, ſine amplexu alterius.

ſame Reaſon too Logicians call the firſt Operation of the Mind *ſimple* Apprehenſion, meaning by it the bare Contemplation of Things, or the mere, naked Survey of our Ideas without conſidering them together and paſſing any Judgement concerning them: Simples joined with Simples become *complex*, and form Compounds. Again, Things are ſaid to be *Elements* *, which are the Support and Subſiſtence of other Things; the very firſt Principles or Beginnings, of which Bodies are compounded, and into which they are reſolvable: Thus an Unit is the Principle of Numbers; Fire, Air, Water, Earth are ſaid to be the Elements of Things, ſo are ſimple Sounds and Letters, of Language:

Multa elementa vides multis communiâ verbis.
Lucret. lib. 2. lin. 688.

A ſmall Degree of Attention to the Formation of articulate Sounds may certainly lead any one to conclude, that they are in Nature confined within a certain Compaſs: The Organs of Speech, it is very evident, are limited; and of Courſe ſo muſt the Number of ſimple Sounds, which are formed by them. What then may be the Number of ſimple Sounds in Speech, beyond which it is impoſſible to proceed? This is no impertinent Queſtion; nor may an Attempt to ſolve it be uſeleſs or unentertaining.

To begin with the vocal Sounds, that is, the Vowels. Dr. Wallis is for diſtinguiſhing them into three Claſſes, Gutturals, Palatines and Labials: The firſt, as in *call*, *coll*, *cull*; the ſecond, as in *ale*, *ell*, *eel*, *ill*, *iſle*; the third, as in *foal* or *fole*, *fool*, *full*.

This Diſtinction is very ingenious; and it may be allowed to be no leſs juſt, if he be not guilty of a Miſtake in inferring from it but three vocal Sounds ſimple and nine

* Quaſi ab alimento vel elevamento.

nine complex: In ſtating *o* as blended with *a* and *u*, here doubtleſs he is very judicious; but whether he be ſo in blending *e* with *a* and *i* may admit of a Queſtion. To put an Example *; *all, ell, ill* i. e. *aw, eh, ye*. Doth not *e* in *ell* maintain a proportional Diſtance between *a* in *all*, and *i* in *ill* both in its Formation and Sound? It is apparently far enough removed from *a*; but whether it be ſo from *i*, may indeed be diſputed. Hence moſt likely the Latins in the Dative and Ablative plural of the firſt Declenſion were led to write either *eis* or *is*, as in Varro, litereis commutateis; alſo in the Nominative and Accuſative plural of the third Declenſion, *es*, *eis*, or *is*, that is, *i* long, as in Saluſt, omnis homines; and in the Ablative Caſe ſingular *e* or *i*: So Plautus and Terence write heri or here, mane or mani, veſpere or veſperi, tempore or tempori. T. Livius, as we are aſſured by Quintilian †, uſed ſibe and quaſe for ſibi and quaſi. The French and Italians in general ſound *e* much more open than the Engliſh, like our *a* in mane; hence with them *e* is nearer to *a* than *i*. From this Affinity and manner of Pronounciation it is, that *a*, *e*, *i* are in all Languages ſo very interchangeable. Much therefore may be urged againſt receiving the *e* as a Principal, and much for it; but nothing in favour of *o*, which is undoubtedly too near in its Approach to *a* and *u* to be conſidered as a diſtinct, ſimple Sound: Thus in the Words *fall*, *folly*, *foal*, *fool*; here *o* in folly is exactly *a* ſhort, and in foal it is almoſt *u* long. Indeed it is ſo like in Formation and Sound to *a* on one Side, and to *u* on the other, that it is difficult to determine which hath moſt

* Let the Reader here obſerve to ſound the Vowels, as directed in p. 6, 7. Part 1. otherwiſe he will not be able to diſcern the Force of the Reaſoning.

† Lib. 1. ch. 7.

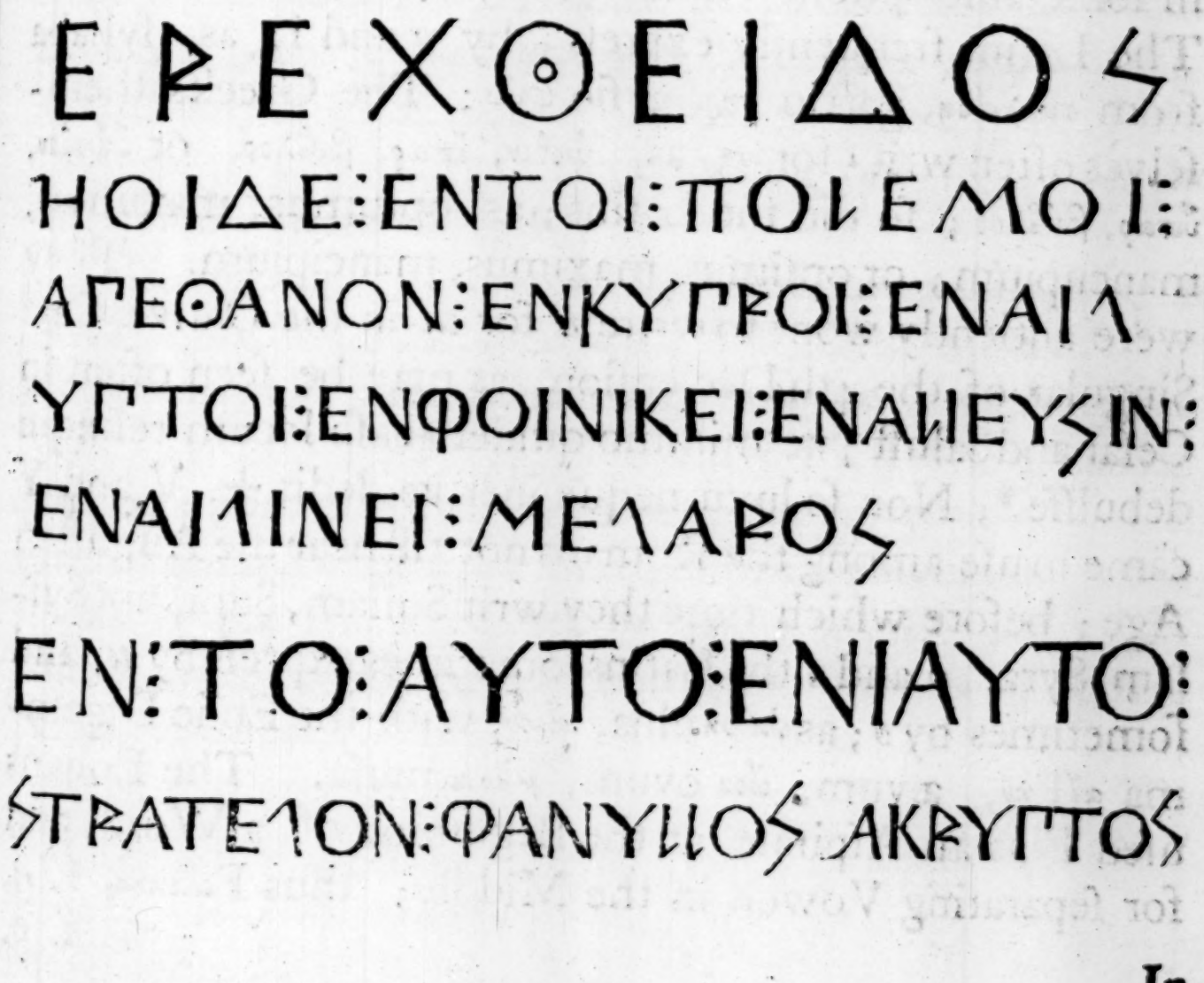
Right to it; perhaps its trueſt Aſſignment is that of an intermediate or compound Sound. So in French it is very often writ by *au*, as in *royaume*; hence in Latin, Claudico or Clodico; claudo, clodo or cludo; plauſtrum or ploſtrum, volt or vult. In Engliſh *ou* hath often the Sound of *au* i. e. *a* long, as in bought, ſought, ought.

The Vowels then, if *e* be retained as a Principal, might ſtrictly be ſtated thus —four long and four ſhort; as in fāll fŏlly, fēalty fĕll, fēel fĭll, fōol fŭll fŭrr; whence ariſe others, 4, 8, 12, 16 more or leſs intermediate and compound; as in māne māin măn, fēign fĭne, fōil fōal fŏul, wāll wăllow, wōe wŏnder, quāil quĕll, yĕa yŏu, yāwn yŏnder yŏunger; add to theſe the French *u*, which is a Compound of *e* and *u*, as in ūne ŭn, favēur monſiĕur; alſo *o i* or *o y* in frōid, rōyaume; which is a Triphthong of *uai*, as in the Engliſh Word *Way* in the Mouth of a Weſt-Countryman: But if the Situation and Power of *e* to *a*, and *i* ſhould be looked upon as taking off its Claim to a Principal, then there are only three Vowels ſimple, and 3, 6, 9, 12, 15 more or leſs intermediate and compound.

In Greek though there are ſeven Characters for Vowels, yet it will be found upon Examination, that only three or four of them were expreſſive of ſimple Sounds. We learn from Plato, that Η η was originally an aſpirate Conſonant, equivalent moſt likely in Sound as it is in Name, Figure and Order to the Hebrew ח; afterwards when it took place as *e* long, then Ε was made to reſign its ancient Name ἒ ψῖλον and Part of its Power, namely *e* long, retaining only that of *e* ſhort under the new Name ψῖλον little: ε was at firſt both long and ſhort, as is very apparent from antient Inſcriptions; wherein are the Words Αθενε, Φεβε, Φοινικει, which are now writ Αθηνη, Φηβη, Φοινικη with

with an Iota ſubſcribed. Again, ο and ω differ from each other only as long and ſhort μεγα και μικρον, great and ſmall; ο like ε was at firſt both long and ſhort for ω and ȣ; as in Κνοσιον, τισαμενο, οδενι, πολεμοι; which are now writ Κνωσιων, τισαμενȣ, ȣδενι, πολεμῳ with an Iota ſubſcribed in the Dative Caſe: ω is in Shape, and was doubtleſs for the moſt part in ſound the *W*, *w* i. e. *wooe*, among the Britons; for in ſome Greek Inſcriptions a perfect *W* is found for ω.

In Montfaucon are two Athenian Inſcriptions, given by him as the moſt antient yet come to Light, written in the old Ionic Character, as it is ſuppoſed, about the time of the Peloponneſian War, 450 Years before Chriſt. In theſe may be ſeen the Uſe of H for an Aſpirate, ε for η, and ο for ω, as well as the then Shape of other Letters.



In

In Modern Greek thus:

Ἐρεχθείδος
Ὅιδε ἐν τῷ πολέμῳ ἀπέθανον ἐν Κύπρῳ, ἐν Αἰγύπτῳ, ἐν Φοινικη, ἐν Ἀλιεῦσιν, ἐν Αἰγίνη, Μέγαρος ἐν τῷ αυτῷ ἐνιαυτῷ
Στρατηγῶν Φανυλλος Ἄκρυπτος.

Laſtly, as to υ its very Name ψιλον proveth, that it was not a Principal: υ ſhould ſeem to be Ω only reverſed and leſſened in Form; accordingly its general Sound was ſhort, ſometimes ſimilar to *i*, like our *u* in *buſy*; but more generally perhaps to our very ſhort *u* in run, gun and *y* in the Welch: In the German and Italian Alphabet *y* hath the Name of Ypſilon, and in the French y Grec with the Sound of our y in holy. The Roman u, v and y were undoubtedly borrowed from the Greek υ; in ſome Inſcriptions υ hath exactly the Figure of Y, V. The Latins frequently expreſs υ by y and i; as, ſyllaba from συλλαβη, garrio γηρύω, fio φύω: The Greeks themſelves often writ ι for υ; as, ἴψοθεν, ἴπαρ, βιβλος, or ὕψοθεν, ὕπαρ, βύβλος; ſo did the Latins; as, optumus, maxumus, mancupium; or optimus, maximus, mancipium. They were antiently wont to write *u* for *ui* in the Dative Caſe Singular of the 4th Declenſion, as may be ſeen often in Ceſar and Saluſt; ne minimo quidem caſu locum relinqui debuiſſe *; Non ſe luxu neque inertiæ dedit †. V and Y came in uſe among the Romans not till near the Auguſtan Age; before which time they writ Sullam, Sura, not Syllam, Syra. ω and ο the Latins ſometimes expreſs by *u*, and ſometimes by *o*; as ὠλένη ulna, ᾄιον, with the Eolic Digamma αἰϜων, ævum, ᾠον ovum, μῶσα muſa. The Eolians uſed F as an Aſpirate at the Beginning of a Word, and for ſeparating Vowels in the Middle; thus Fελευαν, ὅϜις, i. e.

* Cæſ. L. 6. 41. † Sal. Bel. Jur.

i. e. ἔλευην, ὄις. The old Latins likewiſe uſed it for *h* and *v*, as Fædus, Firgo i. e. Hædus, Virgo *. F, though the Eolians might give it the Name of Digamma from its Likeneſs to two Gammas, is evidently the Phoenician or Samaritan ϝ vav with little more Change than in the Turn of its Aſpect from left to right; and this again as evidently aroſe from two large Hebrew ן ſtanding one upon another †.

It is very apparent from the Dialects and different ways of Writing, eſpecially of compound Words, that all the Vowels were interchangeable in Greek and Latin juſt as in Engliſh; particularly α, ε, η, ι, a, e, i, which are cognate, and ω, ο υ, o, u, v, y. Thus in ὄνομα, ὄνυμα, ἐπώνυμος; ſoboles or ſuboles, volgus or vulgus, ebur eboris. In Latin the third Perſon plural had antiently *ont* for *unt*, as dederont, probaront ‡. We are informed by Pliny, that *o* was not in Uſe among ſome of the neighbouring Inhabitants of Rome, particularly the Umbri and Tuſci, they acknowledging only *u*; as on the other hand ſome uſed only *o*.

The ſame alſo is obſerved by the Grammarian Marius Victorinus, who likewiſe ſaith, that it was uſual to write ov in many Words, which are now writ with the *u* only, as LOVMEN, JOVSTITIA i. e. lumen, juſtitia; ſo we write *pronounce*, *pronunciation*, and in old Engliſh Writers we find glorioſe, prodigioſe, commune; not glorious, prodigious, common; the Moderns too are inclined to write favor, honor —— not favour, honour.

The

* See in Part 1ſt, p. 5, 6, the Affinity of F and V.

† See the Greek, Phoenician, Samaritan and Hebrew Alphabets compared in Section the third. *p.* 46.

‡ See in Quintilian Book the firſt.

The Greeks then, it is very evident, at firſt had only four Vowels, α, ε, ι, ο; for η, υ, ω were introduced afterwards, and of Courſe the firſt Inhabitants of Italy had no more.

In the Reign of King Edward the Sixth began a great Controverſy in the Univerſity of Cambridge about the Sound of the Greek Vowels; which hitherto had been pronounced with little or no Diſtinction: αι and ε were pronounced alike, ſo were ει and ι, as alſo η, ι and υ. Sir Thomas Smith, and John Cheek who had been Tutor to Edward the Sixth, endeavoured in certain Lectures read in the Univerſity of Cambridge to introduce a more diſtinct Pronunciation, aſſigning to each Vowel a proper Sound: Upon this aroſe a violent Conteſt, inſomuch that under the Chancellorſhip of Biſhop Gardiner, a furious Papiſt, who was for retaining old Cuſtoms though ever ſo abſurd, many were expelled the Univerſity as Innovators; Men were before puniſhed as Heretics for underſtanding Greek, and now for pronouncing it. This produced from Sir Thomas Smith a very ingenious Latin Epiſtle to the Biſhop, De recta & emendatâ linguæ Græcæ pronunciatione; in which he would fix much ſuch a kind of Pronunciation as hath prevailed in moſt Schools of England ever ſince; yet in this Pronunciation is obſerved no Diſtinction between the Sound of η and ε nor of ο and ω, except that of making them long and ſhort: Foreigners, particularly the Germans pronounce ι and υ the ſame; ſo that in Greek the ſimple Vowels can in no Shape be made out more than four.

In Hebrew ſome Grammarians adopt four Vowels, which they call אמות הקריאה matres lectionis, namely, א, ה, י, ו; but ſome deny ה to have the Power of *e*, conſidering it as an aſpirate Conſonant, ſomewhat ſofter than ח i. e. its lenis, much like our *h*. From the Points

we

we learn, that ה when prefixed, called *Emphatic* becauſe of its *demonſtrative* Signification, namely, *the* in Engliſh, and ὁ, ἡ, τὸ in Greek, hath the Sound of the Greek ἡ given it, as הָאָרֶץ the Earth, הַשָּׁמַיִם the Heavens; this being the general Situation, Senſe and Sound of ה, it may ſeem to have a better Title to the Power of a Conſonant or rather Semi-Vowel than a perfect Vowel. Upon the whole then it may fairly be concluded, that the ſimple vocal Sounds at moſt can be in Nature no more than three or four, and no more were at firſt in uſe: The Arabians allow only three, *a*, *i*, *o* or *u*.

Secondly to ſpeak of the Conſonants: Theſe ariſe from the Lips and different Poſitions of the Tongue to the Throat, Palate and Teeth †.

I have found it extremely difficult to make ſome Men apprehend, that the Conſonants have a ſimple Sound of their own without the help of a Vowel. Whether this Difficulty is owing to the Want of a nice Diſtinction in the Organs of Hearing, or to any thing novel in the Doctrine I know not; but perhaps to the latter: For the common Notion is, that a Conſonant, from the Latin *con* and *ſono* to ſound with, hath no Sound but in Conjunction with a Vowel. Now if this be the true Meaning of *Conſonant*, then I muſt beg leave to ſay, that both the Term and Explication are equally falſe, as well as contrary to a common and obvious Matter of Fact. In Part the firſt*, to avoid giving Diſturbance to the Reader by finding Fault with the Term Conſonant, another Meaning is inſinuated ſomewhat different from the common: Thus, 'it is by an Union with the Vowels, that the other Letters receive an open, *vocal* Sound; hence they are named *Conſonants*.' Alſo to gain the Reader's Notice, and prevent his Miſapprehenſion it is repeated, 'every

† Part the 1ſt, p. 4.

* P. 3.

Conſonant hath a ſimple Sound of its own, though not *open* and *vocal.*' And again, to make this Explication ſtill more ſtriking it was ſtudied to exemplify the Formation of each Conſonant by a Word ending in *e* mute; and therefore of no uſe in the Sound of the preceding Conſonant. Thus the Formation of *d* is taught as in *made* i. e. maed: Now here in ſounding this Word, let the Speaker keep his Tongue for ſome little Time fixed to the Roof of his Mouth, forcing at the ſame a Sound; and it will ſhew perfectly the Formation, and that its Sound is abſolutely without any Help of a Vowel. In like manner you may go through all the Examples there and in the Alphabet *, ſounding each Conſonant without a Vowel, or as the French do, with *e* feminine: But no Sound is more remarkable without the Help of a Vowel than *th*; which is extremely difficult to a Foreigner for want of knowing how it is formed, though if he is taught it as deſcribed and exemplified in p. 4. he may acquire its Sound more perfectly in a few Minutes than otherwiſe perhaps he can in ſome Years. I knew a French-man, a Perſon of Literature, who after having been in England ſeven Years and not able to pronounce *th*, pronounced it inſtantly by directing him to place the Point of his Tongue between his Teeth, making at the ſame Time an Aſpiration. It is to be hoped every one now will be able to conceive, that the Conſonants have a ſimple Sound of their own, though not *open* and *vocal*, without any Aſſiſtance from a Vowel.

In tracing the Number of ſimple Conſonant Sounds, we may place the Linguals according to the Situations of the Tongue from the Throat and Palate to the Teeth, and the Labials in the following manner.

* Page 7.

Gu Gh, ח Heb.	These are properly Gutturals: ח is a ſemi-vowel like its Lenis ה.
Ca or ke Ch N Ng, ע as in wrong, ר ע L R D	These are called Palatines; though *n* is rather of the Naſal kind: *y* is a perfect Naſal; it hath very much the Nature of a vocal Sound; is more than a Semi-vowel: In the Poliſh Language this Sound is expreſſed by a Mark under *a*, *e* like a cedilla ç.
S Sh Z Zh, Je in Fr. T Th	The four firſt are ſometimes called Sibilants or hiſſing Letters, and all are named Dentals, becauſe the Tongue in forming them is pointed towards the Teeth; though *t* and *th* only are properly Dentals.
B F M	These are called Labials; though *m* is ſomething of the Naſal kind.

Obſerve here are ſix Aſpirates *ch*, *gh*, (ח) *ſh*, *zh*, *(je fr)* *th*, *f*; each placed next to its reſpective Tenuis, namely, *Ca* or *ke*, *gu*, *s*, *z*, *t*, *b*. And thus may ſtand the Conſonants, in Number 18; but if we take in *h*, the Hebrew ה, 19; which are conſidered * to be primary ſimple Sounds; and *k*, *q*, *je*, *p*, *v* as ſimilar or derivative Sounds, being formed by the ſame Organ as *ca*, *ch*, *b*, *f*, and differing only as ſoft and hard: Indeed this may be thought to be the Caſe of ſome other which we have ſet down as primary, namely, *ga* may be thought the hard *ca*, *d* the hard *t*, *z* the hard *ſ*, *je*, (French) the hard *ſh*. In this View then there would be only fourteen primary Conſonant Sounds, or 15, if we take in *h*,

* Part 1ſt, p. 7.

the Hebrew ה; and 8 derivative, which may be placed thus,

Tenuis	pri ma	ca	p	ſ	t	h
Soft Aſper	ry	ch	f	ſh	th	ה
Middle or hard	de ri va	ga	b	z	d	
Hard Aſper	tive	je	v	zh	dh or dd in Welch	ח
		l	m			
		r	n	y		

This Scheme exhibiteth thoſe two great Inſtruments of Speech, the Tongue and Lips in all their poſſible Variety.

But I would conſider the firſt Number of primary Conſonant Sounds, namely 18 or 19, to be the more proper, becauſe that though at firſt View *ga* may ſeem to be ſimilar to *ca*, *d* to *t*, *z* to *ſ*, *zh* to *ſh* as *p* is to *b* and ſo on, yet upon a nearer Inſpection I apprehend there will be found not that exact Similitude; that, for Inſtance, in forming of *ga* the Tongue and Sound is more to the Throat and within the Mouth than in *ca*, ſo alſo in the others: Add to this, the Hebrew, Samaritan and Chaldee Alphabets, which appear to be the moſt antient, conſiſt of only twenty-two Characters i. e, as I would ſuppoſe, nineteen primary Conſonant Sounds and three vocal, or eighteen Conſonants and four Vowels. The Syriac hath alſo twenty-two Characters; the Arabic indeed hath twenty-eight, the Coptic and Perſic thirty-two, the Armenian thirty-eight, and the Ethiopic more, as ſet forth

forth by Walton in his Introduction to the Eaſtern Languages; and ſuppoſing, that either Language had a hundred Characters, yet that they ſhould expreſs more than twenty-two ſimple Sounds, or that the Organs of Speech can exceed that Number, if our Reaſoning is juſt, muſt appear to be a Thing impoſſible in Nature.

The Eaſtern Languages, neither of them, ſeem ever to have had more than eighteen or nineteen conſonant Sounds, and ſcarce any European Language hath ſo many.

In French are only fifteen conſonant Sounds, it being deficient in three of the Aſpirates, namely, that of ח, *ch*, *th*.

The Italians know but fourteen, being deficient in three Aſpirates, that of ח, *zh*, *th* and the Naſal *ng* or *y*.

The Spaniards alſo have but fourteen, being deficient in three Aſpirates, that of *ſh*, *zh*, *th* and the Naſal *y*. The Moors introduced among the Spaniards the Aſpirate ח; but their Neighbours the Portugueſe have it not.

The Germans want two Aſpirates, *th* and *zh*: The Engliſh Aſpirate *ch* and the Naſal *ng* do ſometimes, though very ſeldom occur in German; as in the Words Teutſch, ſang.

The Armenian Language, if I remember right, hath every Sound.

The Poliſh i. e. the Sclavonian Language hath every Sound except the Aſpirate *th*, and ſo hath the Engliſh except the Aſpirate ח; but even this is retained among the Welch, Scots and Iriſh, nay the Welch in a very peculiar Manner attempt to form an Aſpirate out of one of the Liquids, namely L, *Ll*: But double *Ll* can with no ſort of Propriety be looked upon as a new Sound, differing from ſingle L; becauſe the Situation of the Tongue in both is exactly the ſame, only *Ll* is attended with a ſtrong

Emiſſion

Emiſſion of the Breath, and *L* is not. In many Words the Engliſh pronounce *L* with an Aſpiration, though not ſo ſtrong as a Welch-man would; thus in *feeble*, *terrible*, *ſlender*, as if wrote feeblhe, terriblhe, ſlhender: But *r* is often in Engliſh as in Greek attended with a ſtrong Aſpiration; thus in *reel*, *rough*, as if wrote *rheel*, *rhough* like *rhyme*, *rhetoric*, *rheumatiſm*. The Iriſh are apt to give an Aſpiration, or rather a kind of Sigh with moſt Conſonants; thus *tender*, *dear Joy*, as if wrote *tehnder*, *dhear Jhoy*. In ſhort, the Engliſh, Welch, Scots and Iriſh not only retain among them the real Aſpirates; but were it poſſible would increaſe their Number, being *gens ſpiritoſa* in their Language as well as Nature like the brave Romans of old, who were fond of pronouncing and writing many Words, ſuch as pulcher, orchus, chommoda, hinſidias, vehemens, with an Aſpirate, judging it more ſprightly and maſculine *. Varo † deriveth viam a Cart-road, from veho to carry, and ſaith, that Country Men pronounced it veham.

It is a Matter of Fact and commonly obſerved, that Engliſhmen can gain the Pronunciation of other Languages with much more Facility and Expedition than Foreigners can that of the Engliſh; and the Reaſon now is very obvious, namely, the Engliſh Language having in it more ſimple Sounds: The Engliſh-man is prepared with every Sound, except the Aſpirate ח and the French *u*; which, as he is unuſed to them, he findeth a Difficulty in pronouncing.

The Welch, Scots and Iriſh have the Advantage even over the Engliſh in the Pronunciation of French, Italian, and Spaniſh; becauſe they are taught properly to ſound the

* See A. Gellius N. A. 2, 3. Quint. Juſt. Orat. 1, 5.
† De re ruſt. lib. 1.

the Vowels broad aw, eh, ye, oh, woo, and are uſed to ſtrike the Conſonants ſofter.

Surely no Part of Education deſerveth to have more Attention paid to it than the firſt; becauſe in every thing it is of vaſt Importance to ſet out well: Yet in nothing is ſhewn more Diſregard and Abſurdity than in teaching the Rudiments of Language. Children are taught to read by Alphabets and Spelling-Books, than which nothing can be more trifling and irrational. What, for Inſtance, can be more abſurd than to bid a Child in Engliſh call this Character *c*, *ſee*; in French and Spaniſh *ſea*; in German *tſay:* A Sound which it never hath except before *e* and *i* when it falleth into *ſ*; before *a*, *o*, *u* it hath the Sound of *k* in Engliſh and German always; and in French and Spaniſh, unleſs with a cedilla ç: Nor leſs abſurd is it to name this *g* jee; a Sound which is never given it except before *e*, *i*, and then not always, as in *get*, *give*, *girl*, *longer*, *ſtronger*, *hunger*: But to call *h*, which is a ſoft Aſpiration, by the Name of *each*, in French *aſh* is ſtill more abſurd: And as to ſimple Sounds, expreſſed by two Characters, ſuch as, *th*, *ch*, *ſh*, *ng* they have no notice at all taken of them. The Vowels are taught abſurdly in Engliſh only, namely, the intermediate and compound Sounds for the open and ſimple. Hence Children are perplexed by one Sound in the Alphabet, and by another in Spelling; and learn to read as they ſpeak mechanically, by Dint of Memory only after ſome Years Repetition and Labour: Whereas they might be able to read and that rationally in as many Months, were they taught by an Alphabet of ſimple and ſimilar Sounds together with a Spelling Book, exemplifying Words of pure ſimple Sounds firſt and afterwards thoſe, wherein the Vowels and Conſonants vary and interchange.

Here

Here follow Alphabets of ſix European Languages in expreſſive of primitive, ſimple Sounds, the ſecond of

The ALPHABET

in

Engliſh.			Italian.		French.	
		Vowels.				
A		aw	A		A	
E		eh	e		e	
I	Y	ye	i		i	Y
O		oh	o		o	
U	W	woo	u		ou	
		Conſonants.				
D		de	d		d	
T		te	t		t	
Th		eth, the				
G		gu	g		g	
C	K Q	ca, ke, qu	c	Q	c	q
ch	ge, gi, j	che, ge, gi	ce, ci	ge,gi,j		
L		le	l		l	
N		ne	n		n	
ng		ong			en, on	
R		re	r		r	
S		ſe	s		s	
Sh		ſhe	ſce, ſci		ch	
Z		ze	z		z	
S in viſion					je, ge	
B hard	P ſoft	be, pe	b		b	p
F ſoft	V hard	fe, ve	f	p	f	v
M		me	m	v	m	

H h is a Mark of Aſpiration in Engliſh; but in French X a Compound of cs, and ſometimes of gz; except Z in Spaniſh is very often pronounced as *s*; in Ger-*ds*, as in mezio: zz in Italian is always pronounced as

two Columns; the firſt of which containeth Characters ſimilar.

The ALPHABET

in

Spaniſh.		German.		Poliſh.	
		Vowels.			
A		A a		a	
E		E e		e	
I	y	J i	J i Y y	i	y
O		O o		o	
U		U u	W w	u	
		Conſonants.			
D		D d		d	
T		T t		t	
G		G g		g	
X, Ge, Je		ch		ch	
C		C c	K k Q q	k	
Ch		tſch		cz, c′,	dz
L		L l		l	
N		N n		n	
				a e with ç	
R		R r		r	
S		S s		ſ	
		ſche		sz, s′	
Z		Z z		z	
				ż	
B	P	B b	P p	b	p
F	V	F f	V v	f	w i. e. v
M		M m		m	

and Italian it is generally mute.
in Spaniſh, where it is the Aſpirate ח.
man as *ts*; in Italian alſo moſtly as *ts* and ſometimes as *ts*. In Poliſh *c* is pronounced as *ts*, as in cap; as if

wrote

wrote tſap. The Sclavonian Language is more remarkable than the Engliſh, German or Welch for having many Conſonants coming together in a Word without any Vowel between; and yet they are eaſily pronounced by the Natives; which is another Proof, that Conſonants have a ſimple Sound of their own without the Help of Vowels.

Let it be obſerved, that notwithſtanding the Pains taken above to prove, there can be no more than three or four ſimple vocal Sounds, yet we have thought proper to comply with common Cuſtom in ſetting down five. The Pronunciation of Italian and Spaniſh is eaſily acquired; becauſe their Vowels ſuffer very little Change, and their Diphthongs are all proper; but in French and German the Vowels are interchanged as much as in Engliſh; and many of their Diphthongs and Triphthongs are improper i. e. carry but one Sound: Thus in Engliſh *au*, *aw* make *a* long, as in *aw*, *daub*; *oa*, *oe*, make *o* long as in *boat*, *mote*; *oo*, *u* long, as in *fool*; *ie*, *i* long, as in *field*; *ea*, *ei* *e* long, in *Beam*, *perceive*. In French *au*, *eau* make *o* long, as in *autre*, *beauté*; *ai*, *e* long, as in *faire*; ſo often do *oi*, as in *feroit*; *ou*, *u* long, as in *outre*: But in Italian two Vowels always form a true Diphthong; as in *aura*, *aitorio*, *lei*, *piu*, *buona** .

It is very obſervable, that in theſe Alphabets the deficient Sounds, marked out in each Alphabet by a Chaſm, are the Aſpirates; which are not only the Nerves and Strength of a Language, its Bones and Sinews; but alſo, when properly mixed with the Tenues, give it an agreeable Softneſs.

Whether or no all the Aſpirates had place in Greek and Latin, it is difficult, if not impoſſible, to determine; be-

* See Part firſt, p. 9, 12. of the Vowels changed, and Diphthongs proper and improper.

becauſe thoſe Alphabets, as they now ſtand, are very confuſed and imperfect. In Greek there are no ſure Traces but of four, η, θ, φ, χ. The firſt many learned Men look upon as the Hebrew ח originally; and that the others were alſo Aſpirates all agree, though not as to the Power of χ, whether it was the Aſpirate ח, or *ch*: Perhaps after the Change of η, it might be inveſted with the Power of both; many Reaſons oppoſe its being a Tenuis κ, as the Engliſh, French and Italians make it. For firſt, how then could certain Words be diſtinguiſhable, ſuch as, ἥκω venio, ἔχω habeo, καμηλος camelus, χαμηλος humilis? 2. The Latins commonly expreſs χ by *h* and *ch*; as, χάμαι humi, χαω hio, χάος hiator, χάσκω hiſco, βραχίων brachium. 3. The Spaniards uſe *x* as an Aſpirate ח; which is exactly in Figure the Greek χ: Plutarch * ſaith, "φ and χ are π and κ aſpirated."

The Roman H, h was undoubtedly taken from the Greek η; but whether the Latins gave it the Power of ח, or of our ſoft Aſpiration, we know as little as we do the Power of their *th*, *ch*, *ſce*, *j*, *ce*, *ci*.

In the Hebrew Language, though we ſeem to tread upon ſurer Ground than in the Greek and Latin; yet in tracing ſome of the Aſpirates we muſt depend upon Probability rather than abſolute Certainty.

1ſt, As to ח there can no doubt be made about its being the guttural Aſpirate *gh*; But

2. We are not ſo certain about the Aſpirate *t*; whether it be ט, or ת. If we reaſon from a View of the Greek Alphabet, ט muſt be admitted as the Aſpirate Θ, and ת as the Tenuis T, in Shape and Order; but vice verſâ, if the Pronunciation of the preſent Jews be conſidered as juſt: However let which will be the Aſpirate, one of them

 moſt

* Book 9. Sympoſ. Probl. 3.

moſt certainly is; which is ſufficient for our preſent Purpoſe.

3. פ is the Aſpirate ב i. e. f, except with a Dageſh, and then it is interchanged into p i. e. a ſoft ב.

4. ס is with no leſs Certainty the Tenuis σ, and ש the Aſpirate *ſh*.

5. Concerning the Aſpirate *ch* we can receive no Light either from the Points, or from the preſent Pronunciation. ק is conſtantly pronounced by the Jews as the Tenuis *k*, and ſo is כ with a Dageſh; without a Dageſh they give it the Sound of ח: But here again, if we reaſon from the Greek Alphabet, כ muſt be the Tenuis κ, and ק an Aſpirate χ; and what other Aſpirate, except that of *ch* in the Engliſh Words *ſuch*, *church*?

6. We are ſtill under greater Uncertainty about the Aſpirate *zh*. For here we have no Light from the Points, the Jews Pronunciation nor the Greek Alphabet: Yet we may venture to ſay, the only Letter that can have any Pretence to this Power is the ץ. The modern Jews indeed, eſpecially the German and Italian, invariably pronounce it as *ts*; but in ſo genuine and ſimple an Alphabet as the Hebrew appeareth to be, that any compound Character ſhould be admitted it is highly improbable: If any ſuch had been in uſe among the Hebrews, moſt likely it would not have been reckoned in the Alphabet any more than the final Letters.

Hieronymus ſaith, " the Hebrews have three s, namely, ס, ש and צ; hence the Greeks writ צירן σιμωσ:" He might as well have ſaid, the Hebrews have four s, adding ז; he ſhould rather have ſaid, they have four Sibilants; a Tenuis, a Middle and two Aſpirates, thus,

ש ס
צ ז

That

That ȝ is one of the Sibilants may fairly be inferred from the Sound now given it; and as only one of the Sibilants is wanting, namely, the Aſpirate *zh*, it may again be juſtly inferred, that ȝ only can have a Claim to it: In ſhort, it is very apparent, that in Nature the Organs of Speech can form only eighteen or ninteen Conſonants; ſixteen of which are plainly diſcoverable in the Hebrew Alphabet, and two not, namely, the Aſpirates *ch* and *zh*: But as there remain two Characters for ſuch Sounds, we are certainly authorized to aſſign them over to theſe as their juſt and lawful Claimants.

The Number of ſimple Sounds in Language being fixed, it may be proper to ſay ſomething of their Application and Uſe. Many are the Advantages ariſing from an Enquiry into the ſimple Sounds of Language. Three Particulars of ſpecial Uſe will come in naturally enough here.

1ſt, From knowing the ſimple Sounds poſſible in Speech it is eaſy to catch ſuch as ſubſiſt in a Language only from once hearing another read, and form them into an Alphabet abſolutely perfect and determinate; a thing which is complained of by Baker in his Reflections on Learning *, as a Deficiency and Embarraſſment in Literature.

2. It will be no leſs eaſy to catch the intermediate and compound Sounds: And hence a Perſon may with ſurpriſing Facility gain the Pronunciation of any Language in the World.

3. From knowing what Sounds are cognate and bear Affinity to each other it is eaſy to ſee in general the Occaſion and Reaſon of their Change in Pronunciation and Writing. Thus in Engliſh, *Lieutenant*, pronounced Liev or Lifetenant; *Colonel* pronounced Curnel; Leaf, Leaves; Murther, Murder: So in Latin, *facio*, *feci*, *afficio*.

* P. 28.

afficio from *ab* and *facio*; *oppono* from *ob* and *pono*; *colligo*, *cum* and *lego*; *intelligo*, *inter lego*. Now in these and Variety of other Inſtances it is eaſy to account for the Change of Letters from the Principles laid down in Part the firſt *.

Thus we have endeavoured to inveſtigate the poſſible Number of ſimple Sounds in Language, it is hoped, both to the Reader's Entertainment and Benefit; and it may be of ſome Uſe and Entertainment to enquire next into their Origin.

SECT. II.

OUR preſent Enquiry into the Origin of ſimple Sounds will lead to an Examination, whether Language be natural or not, that is, whether it could be the natural Reſult of Man's own Induſtry, without any external Aſſiſtance whatever.

When we take a View of the Creation, the Order and Degrees of Things; how admirable is the Gradation through Inanimates, Vegetives, Animates up to Rationals! In the loweſt Claſs of Beings ſtand Inanimates; which exiſt indeed, but without any Signs of Life and Increaſe, without the leaſt Approach to Vegetables, its next in Rank.

Vegetables more than barely exiſt; they flouriſh, they grow, they live, they increaſe to a State of Maturity, propagate their Species, wither and die. Plants approach to Animals, ſhewing a kind of Senſation at the Extremes of Heat and Cold; to Vegetables are attributed by an Elegance and in ſome ſort with a Propriety of Language all the

* P. 8, to 11.

the Qualities of Animates: Thus a Flower is ſaid to be *tender*, *alive*, *dead*; the Vallies to ſtand ſo thick with Corn, that they *laugh and ſing*, and the little Hills *to rejoice* on every ſide.

Animals again ſtand higher: Theſe are voluntary Agents, are endued with Self-motion, with Inſtincts of Caution and Self-preſervation; ſome give ſtrong Efforts of Reaſon and Memory, have an Aptneſs to learn, particularly a Dog and Horſe, thoſe moſt uſeful and moſt abuſed Creatures, which will do every thing but ſpeak: Some Birds indeed will attempt even this ſo far as to utter a few Words, but are by no means able to carry on any regular Diſcourſe in a Chain of Reaſoning and Argument: No, this is the Peculiar of Rationals, the higheſt in Order and Dignity. Under the Appellation of Rationals may be comprehended the human Species, the Angelic Order, and even God himſelf. Thus we diſcern a great Participation, a very wonderful Analogy, yet a real and proper Diſtinction between the Orders of Beings; as a Vegetable is to an Animal, ſo an Animal is to a Rational, Man to an Angel. Man is a Compoſition the moſt ſurpriſing in the World, he partaketh of Deity, and of ſomething inferior to Animal, is a mixed kind of Being, of the vegetative, animate and rational; nay, hath the contrary Seeds of Weakneſs and Strength, of right and wrong, of Death and Immortality diſſeminated in his very Nature: Hence with the Stoics, who were dazled with his Reaſon only, he was a God; but with the Epicureans, who were blinded with his Paſſions, he was a meer Animal; both Sects in the Extreme and both equally abſurd. For it can with no more Propriety be argued, that Man is a mere Animal or God, becauſe he hath certain Qualities of both, than that a Plant, becauſe it approacheth to an Animal, is really ſo; each

Ex-

Exiſtence being to be conſidered in its proper Point of Diſtinction, as thus by the Poet Ovid:

Sanctius his animal mentiſque capacius altæ,
——— & quod dominari in cetera poſſet,
Natus homo eſt———————————
Pronaq; cum ſpectent animalia cætera terram;
Os homini ſublime dedit; cœlumque tueri
Juſſit, & erectos ad ſidera tollere vultos.

It is true, the Capacities of Reaſon and Language are given to Man even with his Breath, though without the immediate Uſe of either; the Powers are certainly innate, but not their Application and Exerciſe, any more than are our Ideas, which ariſe equally from Education, Experience and Study: It is Education alone, that raiſeth Man above a Brute; and Grace, the Spirit of God, that maketh him Partaker of the Divine Nature.

" Tis Education, forms the tender Mind;
" And as the Twig is bent, the Tree's inclin'd."

For Man, tho' he be born with a Capacity and Powers ſuperior to any other Being in the Creation, and can ſoar in his Thoughts and Enquiries beyond this Syſtem; yet is he at his Birth the loweſt, in a State of Nature he is the weakeſt, and 'till his native Powers are awakened by external Aſſiſtance, the leaſt knowing and the moſt helpleſs. View a Child at the Birth, in the Cradle, with Leading-ſtrings up to Manhood, and anſwer, what hath he, which he did not receive? Did he ſpeak? Did he come to the Exerciſe of Reaſon otherwiſe than by Education, from the Inſtruction of his Parents? Surely it cannot be ſaid that Language and its Attendant Reaſon

ſon ever came naturally to a Child as Hunger and Thirſt, as whiſtling to Birds, or bleating to Lambs. The firſt Voice uttered by every Infant is crying: This is all, that from mere Nature, the Wiſdom of a Solomon hath to boaſt of. Children, were they to be excluded human Society, might perhaps catch a few inarticulate Noiſes from other Animals; but moſt certainly would have no Language, no regular Diſcourſe any more than thoſe Children in Herodotus *. The Story is this: The Egyptians and Phrigians contending with each other about priority of Exiſtence, Pſameticus King of Egypt ordered a Shepherd to bring up two Children privately by the ſuckling of two Goats without the hearing of any human Voice, imagining that they would of themſelves ſpeak the Language of that People which was firſt in Nature; but the only Sound they could utter was *Be*, *beh*, which they had learned of their Nurſes. Another Story of this kind is related by Purchas † in his Voyage to India, of Melabdin Echcbar, who cauſed thirty Children to be brought up without any Communication with the human Species, purpoſing to be of that Religion whereunto they ſhould addict themſelves: But, as it is well remarked by the Hiſtorian, "Neither could they ever ſpeak, nor would he ever addict himſelf to any Religion."

It was a Maxim with Lycurgus the Grecian Lawgiver, that as Children belonged to the Public, ſo their Education ought to be taken care of by the State; which even led him ſo far as not to truſt the Education of Children to their Parents, leſt through a blind Indulgence and miſtaken Tenderneſs they ſhould neglect their Education, and at once enervate both their Bodies and Minds. Ludolphus in his Hiſtory of Ethiopia ‡

* Lib. 2. at the Beginning.
† Part the firſt, ch. 8.
‡ Book the firſt, ch. 14.

maketh mention of a barbarous People, who for want of proper Inſtruction run wild in the ſandy Deſerts, and inſtead of Language have only an inarticulate Noiſe.

Now theſe Stories of Herodotus, Purchas and Ludolphus with reſpect to their Effect or Moral, whatever may become of the Facts themſelves, claim a very great Degree of Credibility: For only conſider; how is it poſſible for Children naturally to apply the Organs of Speech to the Formation of ſimple Sounds, to form theſe again into Words, and Words into Sentences? By what Inſtincts impreſſed on human Nature are Children led to theſe progreſſive Operations? Surely by none, that we experience. It is with much Difficulty and Length of Time, that they arrive at Language and Maturity of Reaſon even by Education; and that they would come at either without Education is altogether contrary to Experience, and ſo far at leaſt to be thought impoſſible.

If then in the ordinary Courſe of Things Language is tranſmitted in a conſtant Series from Parents to Children, we muſt go back 'till we arrive at ſome Point of Time, wherein the firſt of the human Species, whether one, two or a thouſand, could not receive Language in this Channel; but it muſt have been derived to them in a Manner as extraordinary as their Exiſtence, from the ſame Fountain that gave them their Being. We cannot help apprehending but that the firſt Man's Creator muſt be his Inſtructor in Language as well as Duty, teaching him how to form articulate Sounds and Words; giving him Knowledge of Things, their Attributes, Actions and Relations, as well as the Power of aſſigning them their Names. If you aſk, how God taught the firſt human Species Language? Let this Queſtion be anſwered by another. How doth God deprive Man of his Speech, as in the Caſe of Zacharias, and of ſuch as are deaf and dumb,

dumb, and afterwards reſtore it? How did he empower the Apoſtles to ſpeak diverſe Languages, or confound the Multitude at Babel? If one Queſtion can be ſolved, ſo may the other: Yet ſurely the Facts, though their Modes remain unknown, may be real and are as credible, as that the World was created, and that God is ſelf-exiſtent: We are and may be certain that many things exiſt, and that many Facts were done, the Nature and Manner of whoſe Exiſtence and Performance we neither are nor can be certain of.

In ſhort then, that at firſt was formed one Man and one Speech; that afterwards aroſe diverſe Languages primarily from Divine Interpoſition, and ſecondarily by natural Means from a Difference in Pronunciation, the Commerce of Nations, and above all from the Introduction of Writing, theſe are Points rendered extremely credible by the great Analogy ſubſiſting between Languages to this Day, and at the ſame Time their very wide Difference.

The Order and Derivation of Languages as ſtated by Walton * and Beſnier † are,

1ſt, The Hebrew; hence the Chaldee and Syriac, Chananitiſh, Phenician and Punic, Ethiopic, Arabic, and in Part the Perſic: The Languages now ſpoke in Syria, Meſopotamia, Arabia, Armenia and Abyſſinia are thought to carry in them great Remains of the Chaldee.

2. Greek with its various Dialects.

3. Latin as antiently ſpoke by the Inhabitants in Italy, ſuch as the Romans, Volſcians, Samnites, Hetrurians, and afterwards corruptly by the Italians, Spaniards and French. According to Strabo ‡ the moſt antient Geo-

 gra-

* Prolegomena. † La reunion des Languages.
‡ Geogr. lib. 1.

graphers divided the then known World into four Parts; the Eaſtern, named India; the Southern, Ethiopia; the Northern, Scythia; and the Weſtern, Keltia: From the Keltes or Celtes came the antient Inhabitants of the middle Part of France, called Gauls, who ſpoke the ſame Language that the old Britons did, and the Welch do at this Day; the Welch Language comes ſurpriſingly near the Greek and Hebrew.

4. Gothic, Teutonic or German with its Dialects, as ſpoke by the Swedes, Danes, in the greateſt Part of Germany, Holland, Saxony, and formerly in England, by the Anglo-Saxons.

5. Sclavonic, ſpoke in Sclavonia, Bohemia, Dalmatia, Poland, Lithuania, Moſcovy.

6. Tartaric. Some add to theſe the Chineſe.

Now let any one but take a View of theſe and many other Tongues, ſubſiſting in the World, and he will find himſelf as much at a Stand in accounting for the Exiſtence of different Languages as of one by mere natural Means; he will at laſt be reduced to the Neceſſity of reſolving both the one and the other into a Divine Power, as the eaſieſt and ſureſt Origin.

SECT. III.

The Riſe of Alphabetical Writing among the Eaſterns and Europeans.

LANGUAGE hath two Inlets to the Mind, that of the Ear and that of the Eye; through which Knowledge may be propagated from one to another prin-

principally theſe three ways, by Speech, by repreſentative Symbols and by Letters: Of the firſt we have treated largely in the preceding Sections; we come now to ſpeak of the other two.

Under repreſentative Symbols, or ſymbolical Repreſentations may be comprehended all ſignificative *Images*, *Signs*, *Figures*, *Types*, *Emblems*; nay even certain *Actions* and *Geſtures:* As when Thraſybulus, on being conſulted by Periander how to eſtabliſh a Tyranny, reſolved the Enquirer by carrying him into a Field and taking off before him the beſt and talleſt Ears of Corn *. Ceſar † deſcribeth the Bellovaci ſuing for Peace by Actions and Noiſes inſtead of Words. Omnes majores natu ex oppido egreſſi manus ad Cæſarem tendere & voce ſignificare cæperunt, ſeſe in ejus fidem & poteſtatem venire— pueri mulieresque ex muro, paſſis manibus ſuo more, pacem a Romanis petierunt. *Iſaiah* ‡ in a very lively manner repreſented the Diſtreſs coming upon his Countrymen, when he walked before them naked and barefoot: So did our Saviour by a very apt Example teach Mankind Condeſcenſion, Humility and Love, when he girded himſelf with a Towel, and waſhed his Diſciples Feet. In this manner muſt be interpreted what is ſaid of Elijah's caſting himſelf down upon the Earth, and putting his Face between his Knees ‖; where the Action or Attitude of the Body is put for that of the Mind, as much as to ſay, the Prophet was in Prayer, and continued ſo till he knew that his Petition was heard by the Sign of a little Cloud, riſing out of the Sea like a Man's Hand; agreeably to the Explanation of the Apoſtle §, that he prayed earneſtly, and the Heaven gave Rain.

Re-

* Her. L. 5. † Comment. L. 2. ‡ xx 2.
‖ 1 Kin. xviii. 42. § Jam. v. 17.

Repreſentative Symbols you ſee are very expreſſive; they carry in them a natural and univerſal Signification by exhibiting the Thing or Action itſelf, and therefore make a ſtronger Impreſſion upon the Mind than Words or the Characters, by which they are expreſſed; ſeeing they bear no Reſemblance to Things and Actions, or in the Words of the Poet:

Segnius irritant animos demiſſa per aurem
Quam quæ ſunt oculis ſubjecta fidelibus:

Yet of all Conveyances of Knowledge the moſt certain, durable and commodious is by Letters; they in ſome ſort took Place of Symbols, and by them Mankind are able to convey their Thoughts to the greateſt Diſtance, and to the lateſt Poſterity. The Art therefore of expreſſing our Thoughts by certain written Characters may doubtleſs be called a Divine Diſcovery, if not granted to be ſo.

The Origin of Letters ſome aſcribe to one Nation, and ſome to another; as Pliny ‡ to the Phenicians, Egyptians and Aſſyrians; Plato Βάρβαρους, that is, to Foreigners, whom he ſometimes calleth Syrians, Chaldeans, and ſometimes Egyptians; Diodorus Siculus * to the Cretans and Syrians, as doth alſo Euſebius †, meaning by Syrians, the Hebrews, and in particular their Law-giver, Moſes: In this agree alſo many antient Writers, as Eupolemus and others cited by Euſebius; Clemens Alexandrinus ‖; St. Auguſtine **; and amongſt the Moderns Dr. John Owen ††; Gale ‡‡; Sir Charles Wolſeley‖‖, Mr. Johnſon ***, and many others.

Among

‡ Nat. Hiſt. b. 5. c. 12. and b. 7. c. 56. * B. 5. † Præp. Ev. l. 10 &c. ‖ Strom. l. 1. ** De Civ. Dei. †† In Theol. l. 4. c. 3. ‡‡ In Court of the Gentiles, part 1. b. 1. c. 10. ‖‖ In his Reaſonableneſs of the Chriſtian Belief. *** Pref. to a Sermon.

Among the Eaſterns the moſt antient Hiſtory is that of Moſes, as well as the moſt ſatisfactory concerning the Being of God, the Origin of this World, of Man, and of Language. In this Hiſtory then Man immediately after his Creation is deſcribed as holding free Converſe with his Maker, and receiving Laws from his Mouth: We here alſo find frequent Intimations of repreſentative Symbols, ſuch as the Tree of Life, the Cherubim, Sacrifice, and in a manner the whole Jewiſh Oeconomy. Indeed this Method of Inſtruction, as it is the moſt natural and expreſſive, ſo was it the firſt in uſe among the early Part of Mankind, that is to ſay, the Hebrews, Chaldeans, Egyptians and Grecians; Hebræi, Chaldæi, Ægyptii, vetuſtiſſimi ſapientiæ profeſſores præcepta ſua tradebant ἐν Σύμβολοις ſaith Grotius †: And ſo Dean Stanhope * excellently obſerveth in regard to the Scriptures, "Whatever is ſpiritual, or belongs to a future State, cannot be otherwiſe repreſented to our Underſtandings than by being beholden to Images and Figures borrowed from Things, which we comprehend and familiarly converſe with. This is a Refuge to which the very Nature of thoſe Subjects drives us; and therefore even the Goſpel, with all its Simplicity and Plainneſs of Speech, ſubmits very frequently to the Neceſſity of Metaphors: But they were much more natural to the Style and Genius of the Prophets, who lived and wrote under a Diſpenſation full of Type and Shadow, and therefore they wrote agreeably to the Temper of their own Law, when the Veil of the Letter had ſome myſtical and more noble Meaning couched under it."

In the Moſaic Rites and Inſtitutions, ſaith Lord Bacon ‡, beſides the Prefiguration of Chriſt, the Mark of the People of God to diſtinguiſh them from the Gentiles,

† On Mat. vii. 6.
‡ Vol. I. p. 33. Shaw Ed.
* Sermon on Luke xxiv. 25.

tiles, the Exerciſe of Obedience and other Intentions, there is obſervable a natural Senſe, and ſometimes a moral. Thus in the Law of the Leproſy, " If the Whiteneſs have overſpread the Fleſh, the Patient may paſs abroad for Clean; but if there be any whole Fleſh remaining, he is to be ſhut up for Unclean," may be noted a Principle of Nature, that Putrefaction is more contagious before Maturity than after: There is alſo to be noted in it a Poſition of moral Philoſophy, that Men abandoned to Vice do not corrupt the Manners of others ſo much as thoſe, who are but half wicked: And in many other Parts of the Jewiſh Law beſides the Theological Senſe there are couched many Philoſophical Matters; the Book of Job is pregnant with the deep Parts of natural Philoſophy. Thus far my Lord Bacon, who might have inſtanced certain Inſtitutions, in which the ſpiritual Meaning is eaſily diſcerned through the literal; ſuch as bodily Waſhings and Purifications: So the Prohibition of eating Swine's Fleſh, a Creature remarkably filthy in its Nature and Food, was a ſtriking Symbol of mental Purity as well as a great Preſervative of Health in the hot Climate of Judea. And theſe Kind of Deductions are not to be thought merely ingenious and allowable in the Way of Accommodation, but are juſt and agreeable to the Intention of the Lawgiver, notwithſtanding he hath not told us ſo: For Moſes is ſparing of Reflections, as a Hiſtorian ought to be, not only on Facts and Events, but on the Deſign of his Inſtitutions. The Jews appear to have been ſatisfied, and ſo ought we, with this Kind of Proof in our Saviour, when he inferred the Reſurrection of the Dead from what God ſaid to Moſes in the Buſh, and in the Apoſtle's Application of the Law to the Goſpel.

So

So expreſſive and of ſuch general Uſe is ſymbolical Repreſentation, and what may be conſidered as a Species of it, all figurative Speech; which was ſoon introduced among Mankind: But as to the early Uſe of Writing there ſeem to be no ſure Proofs either from Facts, Tradition, or the Hiſtory of Moſes. For that at firſt Men living to a very great Age, near each other, and tranſmitting Inſtructions down to Poſterity by Word of Mouth, found the Uſe of Letters leſs neceſſary; but afterwards, when the Days of Man began to be ſhortened, when Kingdoms and Commerce were eſtabliſhed, and Men ſpread upon the Face of the Earth, then the Uſe of Letters was very requiſite: And ſeaſonably in ſupply of this Want we are told, that God at Mount Sinai gave unto a choſen People Laws inſcribed with his own Hand. No Time ſeemeth ſo proper from whence to date the Introduction of Letters among the Hebrews, as this. For after this Period we find continual mention of Letters, reading and writing in the now proper Senſe of thoſe Words*. The firſt Time we meet with any mention of writing is in Exodus xvii. 14. "Write this for a Memorial in a Book;" but it is evident, that either this Paſſage is introduced here inſtead of Deut. xxv. 17. by way of Anticipation; or that by the Words כתב and ספר was intended only a monumental Declaration of Joſhua's Defeat of Amalec, by ſome Action or ſymbolical Repreſentation: For it is immediately ſubjoined, "and Moſes built an Altar and called the Name of it Jehovah-niſſi."

Moſes, it is ſaid, ἐπαιδεύθη was educated in all the Wiſdom of the Egyptians, in all the Learning they were poſſeſſed of; but it is manifeſt he had not learned of them any Method of Writing, otherwiſe there had been

* Deut. xvii. 8. xxxi. 9.

no Want of God's Act and Assistance in writing the two Tables of the Law, no Need of a miraculous Writing: Had Moses known this Art the Lord might have said to him, as he doeth often afterwards, " Write thou these Words *,—Write on the Stones the Words of this Law †,—Write you this Song for you ‡." You will say, God's writing the Law was to give it a Sanction; true: But why might it not also teach the first Use of Letters? unless it can be proved, that they were in Use prior to this Transaction.

It might perhaps be thought too much to assert, that Letters no more than Language were a natural Discovery, that it was impossible for Man to have invented Writing, and that he did not invent it; yet this may appear to be really the Case from the following Reflections. First, Reason may shew us how near to an Impossibility it was, that a just and proper Number of convenient Characters for the Sounds in Language should naturally be hit upon by any Man, for whom it was easy to imitate and vary, but not to invent; and therefore Livy justly ascribeth the Discovery of Letters *miraculo & divinitati* ||. Secondly, from Evidence of the Mosaic History it appeareth, that the Introduction of Writing among the Hebrews was not from Man, but God; and Thirdly, there are no evident Vestiges of Letters subsisting among other Nations till after the Delivery of the Law at Mount Sinai, nor then among some till very late.

This excellent Art would doubtless be gained the soonest by the Inhabitants in and near the Land of Judea, such as the Phoenicians, Assyrians and Egyptians.

" The

* Exod. xxxiv. 27.
† Deut. xxvii. 3.
‡ Deut. xxxi. 19.
|| Lib. 1.

" The Syrians, ſaith Diodorus, were the Inventors of Letters, and taught them to the Phoenicians:" Σύροι μέν ἐυρεταὶ γραμμάτων εἰσὶ, παραὰδέ τυτῶν Φοίνικες μάθοντες. † Here the Syrians being oppoſed to the Phoenicians, it ſhould ſeem evident, that by them can be meant no other than the Hebrews. The ſame is obſervable from Herodotus, who calleth the Inhabitants of Palaſtine, Syrians ; Φοίνικες μέν σύν Συρίοσι τοῖσι ἔν τῇ Παλαιϛινῃ ‖: So in the Bible, " a Syrian ready to periſh was my Father." The firſt Phoenician Writer we hear of is Sanchoniathon, whom ſome place cotemporary with Gideon, others with Solomon ; whom ſome again contend to be genuine, and ſome not, particularly Mr. Dodwell, concluding from the Silence of many antient Writers, and the Abſurdity of his Notions, that he is a Forgery either of Philobiblius, his Tranſlator, or of Porphyry, his ſtrenuous Advocate: What remaineth of this Writer are ſome Fragments in Euſebius, which may be ſeen in Stillingfleet *, and Biſhop Cumberland. We are led to conceive a much leſs noble Idea of the Phoenicians from Sanchoniathon than from the Author of the Book of Chronicles and Kings; by whom in the Days of Solomon they are repreſented to be a wiſe and good People under Hyram their King, who with the Friendſhip and Piety of a Patriarch anſwered Solomon in Writing, and ſent him a Man ſkilled in all the Art of Engraving §.

The firſt mention of writing, we find among the Aſſyrians and Babylonians, is in the Reign of Hezekiah, King of Judah, who received a Letter from the King of Aſſyria, and read it; alſo another from the King of Babylon: ‡ But in what Character either was writ we have no Intimation. Walton ‖‖ would infer, that Let-

 ters

† Lib. 1. ‖ Lib. 7. 89. * Orig. Sacr. § 2 Chro. ii. 1. 1 Kin. v.
‡ 2 Kin. xix. 14. xx. 12. ‖‖ In Proleg. 2. to the Polyglot.

ters were in uſe among the Aſſyrians and Chaldeans even before the Time of Abraham merely from what is ſaid of their being ſkilled in Aſtrology and Aſtronomy; and that hence Abraham became an Aſtrologer, Aſtronomer, and what not. Now ſuppoſing the Account of Calliſthenes, with regard to Chaldean Obſervations in Aſtronomy, ever ſo true; yet why muſt they neceſſarily know Writing, becauſe they did the Stars? Might they not have their Bulls and their Bears without Letters? They might very poſſibly underſtand ſomething of Sculpture, the making of Images, and even in Painting might repreſent Things and Actions in the manner of repreſentative Symbols; they might too make uſe of certain Lines and Diagrams by which to deſcribe geographically Parts of the Earth, nay the Circles and Courſes of the celeſtial Orbs, with certain Calculations of the Numbers as well as Motions of the heavenly Bodies; it was eaſy and natural enough to invent Repreſentations for the Objects of Sight, what they ſaw, but not ſo for the Sounds in Language, which are taken in with leſs Impreſſion by the Ear: Yet it is ſaid *, that Ptolomy made great Search for Writings and Aſtronomical Obſervations among the Chaldeans, but that after all his Enquiries he found none earlier than the famous Era of Nabonaſſar. In the Reign of Ptolemy Philadelphus lived the true Beroſus, by Birth a Babylonian, by Profeſſion a Prieſt, and the Author of a Work treating of the Chaldean Antiquities, ſome Fragments of which are given by Joſephus †: But Beroſus wrote in Greek. The Language commonly called Chaldean, ſpoke in Aſſyria and Chaldea is in 2 Kings xix. 14. Dan. ii. 2. and elſewhere called ארמית, *Aramitiſh*; but rendered *Syriac*, in Contra-

* See Cenſorinus de Die Nat. Præf. Chron. Gr. p. 6. Syncellus p. 207. Sir John Marſham Can. Chron. p. 505.

† In Hiſt. of Ant. & Cont. Ap.

tradiſtinction to that ſpoke in Judea, and called יהדית Jewiſh. Now whatever might be the Character in uſe among the Aſſyrians and Chaldeans before the Babyloniſh Captivity, it ſhould ſeem to have been either the very ſame with that uſed among the Jews, or at leaſt very ſimilar to it, ſeeing that, and the Language was readily underſtood by Hezekiah and his Nobles. Some are ready to ſuppoſe, that the Aramitiſh Character was the ſame with that called Samaritan, not that called the Hebrew. Buxtorf and others ſay, that the Samaritan as well as Hebrew Character was in uſe among the Jews to the Time of Ezra, the firſt for common Purpoſes, the ſecond for ſacred, therefore called אשוריית, and not becauſe of Aſſyrian Extraction; and that Ezra rejected the Samaritan Character, which was called עבריית, becauſe uſed by thoſe beyond the River; and retained the Hebrew only for common as well as ſacred uſe.

If this be true, as it is aſſerted to be by Buxtorf in his profeſſed Diſcuſſion of this Point *, one would think it ſhould take off the Force of all Arguments drawn from Shekles in favour of the Samaritan being the original Character, without the Suppoſition that thoſe Shekles are forged. This Diſpute hath been managed with great Heat and Diverſity of Opinion. Scaliger † and Druſius ‡ are ſo confident, the Samaritan is the Original, that they look upon all thoſe who hold the contrary Opinion as half-learned, ignorant Aſſes, whom nothing can convince. One Comfort is, that which ever is the true Opinion neither of them is eſſential to Salvation, or the Belief of the Scriptures; and it

is

* Intituled, de Literarum Hebraicarum genuina antiquitate; ſee alſo Joſ. de Voiſin in his Obſervations on the Proæm. to R. Martin's Pugio Fidei. Hottinger de nummis Orientalium.

† Com. on Euſebius and Morin. Col.

‡ Alphabet. Heb. vet.

is very hard that Men cannot differ in Forms and Ceremonies without hating and abuſing one another. However I beg alſo to give my Opinion and Reaſons without giving Offence in favour of the preſent Hebrew. The Jews as it ſhould ſeem could not poſſibly change their Character for the Chaldean for the following Reaſons.

1ſt, They would be kept from ſuch an Action by a natural Attachment to their own Language and Writings, and by the Averſion they had to the Gentile World in general, but in particular to that Nation, to which they were in Bondage, which had deſtroyed their Liberties, their honoured Temple and beloved City.

2. The imbibed and in a manner natural Fear of incurring the Curſe, that was threatened by God to them, in caſe they changed or added to their Law, would be a Reſtraint upon them. It is poſitively aſſerted, that God writ the Law, called the Ten Commandments with his own Finger; that is, he was the ſole Author of that Writing. Can it then be conceived with the leaſt Propriety, they would not preſerve that Character, and that they would part with it for another, that of their Enemies?

3. If the Jews had been diſpoſed, or forced to borrow the Character of their Maſters, and to carry back with them on their Return into their own Land ſo indelible a Mark of Captivity; yet it may be thought impoſſible for them to do it: They could not expreſs the Sounds and grammatical Variations in their own Language by that of another, unleſs the Number of Letters and their Power in both Languages were exactly alike; which it is not eaſy to believe, much leſs poſſible to prove. Let any one attempt to expreſs the Sounds in his own Language exactly by the Characters of another, and he will ſoon conceive the Trouble, Confuſion and Impoſſibility for the Jews to have done it. How had it been poſ-

ſible

ſible to preſerve the Roots in that Perfection, with that Simplicity and Diſtinction, in which they now appear? To have writ the Language as it was then or at any Time pronounced would have occaſioned infinite Confuſion. Suppoſe you were to hear a Jew pronounce a few Hebrew Words, and write them in Engliſh Characters, then give them to the Jew ſo writ; would not he, do you think, be as much puzzled to read and underſtand them as you was to write them? Or on the contrary, let the Jew hear an Engliſhman pronounce *ſign*, *rough*, *ſtrength*, or a thouſand others, and expreſs them in Hebrew Characters; and a wild Arab will underſtand them as well as an Engliſhman. In ſhort, the Beauty of the Hebrew Character itſelf, ſo pleaſing to the Eye, and of ſuch geometrical Proportion, beyond any other in the World after all Improvements, would prejudice one at firſt Sight to believe it ſuperior to human Invention; that it was deſcribed by the Hand of God, abſolutely an Original, of which all others are only Copies, particularly the Samaritan.

The Arabians, it is ſaid, had neither Letters nor Monuments much earlier than the Time of Mahomet. The Characters now called Syriac, Aſſyrian, Armenian, Ethiopic and Perſic are all of late Diſcovery: The preſent Character of the Armenians is attributed to the Invention of Chryſoſtom; for before his Time they uſed the Greek Character.

Under Alexander, when the Language and Letters of the Greeks prevailed as extenſively as their Arms, then it was that the Egyptians began to uſe the Greek Character; the Inhabitants of Coptus indeed introduced ſome little Variation in their Form, together with the Addition of eight Letters; hence the Coptic Character and Language. Before the Time of Alexander we find among

among the Egyptians no evident Remains of Writing, properly ſpeaking, that is to ſay, in *Alphabetical Characters.* For as to the Method of expreſſing Things by Sculptures and Forms of Animals, called Hierographics or Hieroglyphics, that is, *ſacred Characters*, applied to their Religion, and, as Sir John Marſham § ingeniouſly conjectures, the Cauſe of that monſtrous Worſhip paid to Animals and other Things; theſe hieroglyphical Signs, very early in uſe among the Egyptians and other Nations, can with no ſort of Propriety be looked upon as Writing, becauſe conſiſting not of Letters, Words, and Syllables which conſtitute written Language. Hieroglyphics more properly come under the Denomination of repreſentative Symbols than any Species of Writing; becauſe they denote not ſingle Letters and Words, but Things themſelves and Sentences, as among the Chineſe. "It is well known, ſaith Lord Bacon, that in China and other more Eaſtern Provinces they uſe at this Day certain real not nominal Characters, to expreſs not Letters or Words, but Things and Notions; inſomuch that numerous Nations, though of quite different Languages, yet agreeing in the Uſe of theſe Characters, hold a Correſpondence*: So Web ſaith †, "The Chineſe have as many Characters as there are Things, —— and that their Records are written from Age to Age in not alphabetary, but ſignificative Characters." Thus it may be ſaid the Story of the Fire of London is written on the Monument.

It is ſaid indeed, that other Figures beſide Hieroglyphical have been found in Egypt on ſome antient Pieces of

§ Can. Chron. p. 38.

* Sect. 16. † From Martinius, Kercher, and other Writers, in his Eſſay on the Chineſe being the primitive Language, p. 188, 192.

of Marble and Braſs, but at the ſame Time it is confeſſed that theſe Figures carry not the leaſt Reſemblance to Letters, and are altogether unintelligible. Herodotus was born a few Years before Xerxes invaded Greece ſome time after the Babyloniſh Captivity, and wrote near 150 Years before Manetho, a Prieſt and Writer in the Reign of Ptolomy ‡, when he viſited Egypt, the Prieſts appear not to produce to him any written Records; they tell him a Heap of idle Stories of their being the firſt in Exiſtence, the firſt who found out the Meaſure of the Year, gave Names and paid Worſhip to the Gods; of their having lived for ſeveral thouſand Years under the Dominion of their Gods *Pan*, *Hercules*, *Orus*, down to *Menes* their firſt mortal King: They ſhew him a Set of ſtrange Figures of Men and Animals, but no written Hiſtory of Kings, of their Actions in Peace or War, though they told him, that Menes was ſucceded by 330 Kings, none of them doing any thing memorable except Moeris and his Succeſſor, the famous Seſoſtris *, ſuppoſed by ſome to be the Scripture Shiſhak, who in the fifth Year of Rehoboam came up againſt Jeruſalem. Now had the Egyptian Prieſts antiently known alphabetical Writing, it is moſt natural to conclude, they would have had eſtabliſhed Records, and Herodotus the Curioſity of learning the Characters in which they were writ. Herodotus indeed ſpeaking of the Egyptian Cuſtoms in Oppoſition to the Grecian, ſaith, " The Egyptians had two Sorts of Letters, the one ſacred, the other popular, and that they were writ from right to left; alſo that Seſoſtris ſet up certain Pillars, and inſcribed on them the Names and Countries of ſome People, that he had conquered." If Herodotus ſhould be here thought to ſpeak of

‡ See Still. Orig. * Herod. l. 2.

an alphabetical Character, in no ſort hieroglyphical, which the Egyptians at that Time had in uſe among them, then it ſhould ſeem to be the Phoenician or Hebrew, becauſe ſo writ, from the right Hand to the left; and here we may admit the Teſtimony of Lucan.

> Phoenices primi, famæ ſi creditur, auſi
> Manſuram rudibus vocem ſignare figuris:
> Nondum flumineas Memphis contexere biblos
> Noverat, & ſaxis tantum volucreſque feræque
> Sculptaque ſervabant magicas animalia linguas.

Manetho talks of one Thoth, Thouth, Theuth or Thoith, the firſt Mercury, as of old the Inventor of Letters among the Egyptians; but when this Thoth lived, what he was, whether a God or Man, or to uſe Plato's Words, ἔιτε θεὸς ἔιτε θεῖος ἄνθρωπος, no body knoweth. Socrates in Plato's Phedon ſaith, "I have heard at Naucratis in Egypt that one of the antient Gods called Theuth, firſt found out Numbers, Geography, Aſtronomy and Letters." Artaphanes cited by Euſebius *, ſaith, "Whom the Hebrews call Moſes, the Greeks ſtyle Muſæus, and the Egyptians Mercury or Theuth." Clemens Alexandrinus † maketh mention of three kinds of Writing in Uſe among the Egyptians in his Time, the firſt of which, he ſaith, was called ἐπιſτολογραφικὴ, epiſtolary; 2d, ἱερογραμματεῖς, uſed by the Prieſts on ſacred Subjects; 3d, ἱερογλυφικὴ hieroglyphical: But whether the firſt and ſecond ſort were of antient or modern Date, he doth not ſay; moſt likely the latter, of which there are ſeveral Specimens in Montfaucon.

Clemens, Kircher and others talk much of the Egyptian learning, though they make out little or nothing; and

* Præpar. Evang. l. 9. c. 4. † Strom. 5. p. 555.

and leſs than nothing can be collected from the Storys in Herodotus. What Figure do the Egyptians make in the 2d Book, where the Men are ſaid to act as Women, and the Women as Men? Among his Storys what looketh moſtly towards Science, though imperfectly even this, is the Egyptian Year, conſiſting of 12 Thirty-day Months with an Epact of five Days, in all 365 Days; formed, ſaith Herodotus, from Obſervation of the heavenly Bodys ‡. This kind of Year he mentioneth in Preference of the Grecian, which was lunar and required the Intercalation of a thirteenth Month. As to the Doctrine of the Immortality of the Soul, which Herodotus ſaith * the Egyptians firſt maintained, πρῶτοι δὲ καὶ τόν δε ὅτοὶ λόγον Αἰγύπλιοι εἰσὶ εἰπόντες, ὡς ἀνθρώπ᾽ ψυχὴ ἀθάνατός ἐϛι, by his Account it appeareth to be no other than the trifling Tranſmigration of Pythagoras which he moſt likely learned of the Egyptians, and taught it in Italy. Their Buildings indeed, thoſe called Pyramids, and the Labyrinth may be looked upon as ſtanding Marks of Power and Art, though ſcarcely of Elegance and Taſte; neither is there any Certainty about their Antiquity. Strabo † ſaith, when he was in Egypt, he ſaw vaſt Houſes, which in times paſt had been inhabited by Prieſts, who were ſaid to be ſkilled both in Aſtrology and Philoſophy; but that in his Time, theſe Sciences were ſo diſuſed, that ſcarce one could be found knowing in them: all that their Prieſts could do was to enumerate to ſtrangers their religious Rites. Hence we may be induced to conclude, whatever might be the Science of the Egyptians before the Time of Moſes, that is to ſay, in the Days of Abraham and Joſeph, who is ſaid to have taught their Senators Wiſdom, there appear among them very few Remains of

‡ L. 2. S. 4. * Lib. 2. 123. † C. 17.

true Learning long Time after its great Loſs in the Deſtruction of the Firſt-born, and of Pharaoh with his Nobles in the Red-ſea: there was little or no Revival of real Learning in Egypt till about the Reign of Solomon, and from thence down to that of Ptolomy Philadelphus, who favoured a School and erected a large Library at Alexandria, and among his Collection of Books is ſaid to have placed the ſacred Volume of the Old Teſtament, tranſlated into Greek by 72 Jews, which Tranſlation from thence hath been called the Septuagint. Solomon, whoſe Reign may be looked upon as the Auguſtan Age of the Jews, married Pharaoh's Daughter, which brought on a familiar Intercourſe between Egypt and Judea §; after this, about the Time of the Babyloniſh Captivity many of the Jews fled into Egypt, when the Prophet Jeremiah himſelf was carried there *; under Alexander the Jews had been particularly favoured; the Septuagint Tranſlation made its Appearance in Egypt before the Hiſtory of Beroſus and Manetho; and thus Egypt might begin to make a conſiderable Figure in Literature.

Of all European Nations, and indeed of the Eaſtern, except the Hebrews and Phoenicians, the moſt Inquiſitive ſeem to have been the Greeks, as well as the moſt Eminent for Proofs of the early Uſe of Letters. It is in general agreed among Writers, that the Greeks received the Art of Writing from the Phoenicians by Cadmus, who is ſuppoſed by ſome to have lived about the Time of Joſhuah; by others, of Othniel, and even of Samuel; and that before the Age of Cadmus, the Greeks were in a ſtrict as well as figurative Senſe *illiterate*. The firſt Account of this Affair, and therefore the moſt to be relied upon is given by Herodotus †. Certain, Phoenicians, ſaith he, that came with Cad-

" mus,

§ 1 Kings iii. 1. * Jer. 43. † In his Terpſichore, S. 58.

" mus, brought into Greece many Arts and Sciences, " nay even Letters; which in my Opinion, were not " known to the Greeks before this Time." It is alſo affirmed by him, " That at firſt the Greeks uſed the " very ſame Letters as the Phoenicians themſelves under " the Name of Φοινικῆια γράμματα, and that for ſome " time the Ionians were the only People who introdu- " ced any Change into them:" hence the Diſtinction of Ἀττικα & Ἰώνικα γράμματα. Moreover, he ſaith, " I " ſaw myſelf at Thebes in Beotia, which was the Seat " of Cadmus and his Followers, in the Temple of " Apollo the Cadmean Letters, engraved on three Tri- " pods." Now though ſome Men are pleaſed to look upon this Account as in a Manner fabulous, that there was no ſuch Perſon as Cadmus to conduct the Phoenicians into Greece, but that by it is meant only the eaſtern Nation from the Hebrew Word קדם; as in Homer * the Thebans are called Καδμείωνες, Καδμεῖοι, and in the Bible † the Inhabitants about the Land of Canaan are called the Sons of קדם the Eaſt, and קדמונים Kadmonites: Yet this doth not at all invalidate the Teſtimony of Herodotus, which is equally true as to its Matter and Subſtance, namely, that the Greeks did actually receive their Letters from the Phoenicians. It ſeemeth to be an agreed Truth among the Greeks, that Letters were not the native Growth of Greece; Plato ‡ ſaith, " We re- " ceived Letters ἔξ βαρβάρων." But what is Confirmation of this to a Degree of abſolute Certainty, even to the Evidence of Senſe, is that Similitude, Order and Name diſcernible to this Day between the Greek Letters, the Phoenician and Hebrew; as will appear from Inſpection of the following Alphabets, collected from Montfaucon's Palaiographia. Al-

* Iiad 4. line 385, 391.
† Gen. xv. 19. Judg. v. 2. vi. 3.
‡ In Cratylus.

Alphab. Græc.	Name.	Phoenician.	Sam.	Heb.	Without Points.	With Points.
A Α Α Α	Αλφα	𐤀	𐤀	א	Alf,	Aleph
B Β	Βητα	𐤁	𐤁	ב	Beet,	Beth
Γ Λ ⅄	Γαμμα	𐤂	𐤂	ג	Gimel,	Gimel
Δ Δ ◁ D	Δελτα	𐤃	𐤃	ד	Delt,	Daleth
E Ε E	ει	𐤄	𐤄	ה	Hea	Hea
F Ϝ	Βαυ επισημου	𐤅	𐤅	ו	Vau	Vau
Z Ʒ H	Ζητα	𐤆	𐤆	ז	Zeen,	Zain
H	Ητα	𐤇	𐤇	ח	Heet	Heat
Θ ⊗ ⊟ ⊙	Θητα	𐤈	𐤈	ט	Theet,	Teth
I I	Ιοτα	𐤉	𐤉	י	Iud,	Iod
K ⋊	Καππα	𐤊	𐤊	כ	Kf,	Kaf
Λ ⅂ L	Λαμβδα	𐤋	𐤋	ל	Lmd,	Lamed
M M Μ	Μυ	𐤌	𐤌	מ	Mm,	Mem
N Ν	Νυ	𐤍	𐤍	נ	Nun,	Nun
Ξ Ӡ	Ξι	𐤎	𐤎	ס	Smk,	Samek
O Ο	Ο	𐤏	𐤏	ע	Ngin,	Ngnain
Π Γ	Πι	𐤐	𐤐	פ	Fa,	Pea
Ϻ ⅄	σαυπι επισημον	𐤑	𐤑	צ		Tzadi
Ϙ Ϙ ϙ Ϙ	Κοππα	𐤒	𐤒	ק	Kuf,	Kof
P R R	Ρω	𐤓	𐤓	ר	Reesh,	Resh
Σ Ɛ ⅀ S	σιγμα	𐤔	𐤔	ש	Shin,	Shin
T T	Ταυ,	𐤕	𐤕	ת	Tu,	Tau.

Cadmus, or whoever first introduced Letters among the Greeks, is said to have brought only 16, namely, ΑΒΓΔΕΗΙΚΛΜΝΟΠΡΣΤ, and that 8 others were added sometime afterwards, four by Palamedes, namely, Θ, Ξ, Φ, Χ, and four, Ζ Υ Ψ Ω by Simonides; some say they were added by Cadmus Milesius, and others by Epicharmus: But by what genuine Authority, or by what Proof is it said, that the Greeks at first used only 16 Letters? How also is it consistent

ſiſtent with the aſſertion of Herodotus, that the Greeks at firſt uſed the ſame Letters as the Phoenicians? Nay, how is it agreeable to Reaſon, that they ſhould be able to expreſs all the ſimple Sounds in their Language by only 16 Characters, unleſs ſome Characters ſtood for two or three Sounds? Palamedes and the others might indeed contribute to an Alteration of the Letters; which ſhould ſeem to be the Caſe: For Herodotus ſaith, that afterwards they underwent a Change both in their Form and Sound; which appeareth to be ſo in Fact by Variety of Inſcriptions and the modern Alphabet. The Greeks at firſt not only uſed but writ Letters like the Hebrews from right to left; but afterwards they writ as the Europeans now do, from left to right: This would naturally occaſion a Turn and Change in the Letters. Beſides, as their Maſters, the Hebrews and Phoenicians themſelves varied their Letters both in Pronunciation and Writing, it is no wonder that the Like ſhould be done by their Pupils; who might alſo attempt to alter them from other Motives, ſuch as, to have Letters thought their own Property and Invention, or to ſuit them to their own Pronunciation. The Greeks indeed went a Step further; they encreaſed the Alphabet, and changed its Order, which the Hebrews never did. For though they gave different Sounds to ſome Letters, or rather interchanged thoſe of the like Organ, as ו, *o*, *u* and *v*, פ *f* and *p*, ש *s* and *ſh*; yet they made no uſe of different Characters: But the Greeks did, as F, v, Y, o, ω for ו and ע; Η, φ for פ; and miſapplied others, as ξ for κσ inſtead of σ, ס ſimply; Σ for the Tenuis ס only inſtead of the Aſpirate שׁ, and Ψ for πσ. Plato calleth Σ πνευματῶδες γράμμα a breathing, ſpirituous Letter, meaning by it perhaps, that it was the Aſpirate *ſh*: Hence the Latins might be led to expreſs the ſpiritus

Aſper

Aſper and Lenis in many Greek Words by *S*; thus, ἕξ ſex, ἕπτα ſeptem, ὕπερ ſuper, ἕρπω ſerpo, εἰ ſi —— In Greek too the ζ ſeemeth often to have fell into the hard Aſpirate *ch*, that is, *ge*, *je*, and ſometimes perhaps into *zh*, the French *je*: Hence the Latins writ ζεύγω jugo, jungo, ζεύγος jugum, μειζων majus, ζεύς jovis; but the Italians, giungo, giogo, maggiore; the Saxon ȝ,J is exactly in Figure the Greek ζ. From the ſame Cauſe the Greeks might be led to change ζ into δ, as ζεύς, δεύς, δίος, juſt as we inſert *d* and *t* before this Sound in *grudge*, *lodge*, *ſnatch*, *fetch*; in ſhort, as Plato complaineth in Cratylus, their Writers, particularly the Poets, attending to Sound and their own Fancys more than to Truth, Regularity and Derivation, threw out, changed or added Letters in ſuch Manner, that in many Words it is impoſſible to come at their origin and preciſe Meaning.

It is obſervable by Inſcriptions, that from the Time of the Peloponneſian War to the Beginning of the Roman Empire the Form of the Greek Letters were much the ſame; but that afterwards, particularly near the Time when the Greeks were conquered by the Romans, certain Letters aſſume a new Form, as may be ſeen in Montfaucon *, and judged of from the modern Alphabet. By theſe and many other injudicious Changes the Greek Alphabet might become ſo imperfect as we find it.

The moſt antient Greek Writings according to Euſebius from Joſephus † are the *Laws* of *Draco*, a little before the Perſic War under Xerxes; nor till about this Time, it is ſaid, did the Greeks commence writing Books, of which the oldeſt now extant are thoſe of Homer and Herodotus, the one called the Father

* Lib. 4. p. 336. † Præp. l. 10. ch. 5 and 8.

thier of Poetry, and the other of Hiſtory. Yet Joſephus and others contend, that Homer, who lived before Herodotus, as he himſelf teſtifieth, about 400 Years, did not write but only ſung his Poems like Orpheus, Muſeus and other Bards of old to the People in the Streets, who learnt to repeat them by Heart; and that they were committed to Writing in the Order we now have them by others long after his Death. How true this may be we cannot ſay, but this we have Certainty of, that the Greeks derived their Letters from the Phoenicians, without any Points of Doubt except the Time and Perſon, when and by whom Letters were firſt brought into Greece.

That Italy, into which from Greece is a very eaſy Tranſition, derived Inhabitants and Letters from hence is certain, and as much an agreed Point, as that Greece did from Phoenicia; but here again the Circumſtances in Diſpute are the Time and Perſon. Pliny and his Ape Solinus give this Honour to the Pelaſgi, and in particular to Evander and his Mother, Nicoſtrata, who from her writing Verſes is ſaid to be alſo called Carmenta or Carmentis. Evander, profugus ex Peloponneſo— venerabilis vir miraculo literarum & mater venerabilior divinitate credita — * The moſt antient Characters made uſe of in Italy are ſaid to be the Tuſcan, which were writ and read from Right to Left; as may be ſeen in Dempſter and Fabretti's Antiquitys: Thus is expreſſed ΛVTΣIH HRCUL Pliny† and Tacitus‡ both obſerve, that the Latin Letters are very ſimilar to thoſe of the antient Greeks; and indeed with regard to Form nothing can be more like than moſt of them, though ſome are at preſent very unlike in Power, Name and Order.

* Liv. Lib. 1. † L. 7. c. 58. ‡ 11 Annal.

The Latin G, K, Q are plainly the Greek G, K, Q as in the preceding Alphabet; C the Hebrew ג or half K. G is ſaid not to have been in uſe till after the firſt Punic War, C till then ſupplying the Place of κ and γ, being a Letter cognate to them: Thus on the columna roſtrata of Duillius * *Maceſtratos*, *leciones*, *Cartacinenſes*, *pucnando*, afterwards writ *Magiſtratos*, *legiones*, *Carthaginenſes*, *pugnando*: So they writ *Cneus*, *Curculio* or *Gneus*, *Gurgulio*. Hence it ſhould ſeem, that among the Romans *C* had the Sound of γ and κ before *e* and *i*, as well as before *a*, *o*, *u*, not of *s* and *J*, given by the Engliſh, or of *ch* and *j* by the Italians. Hence too were writ *mancupium* or *mancipium*, *aucupium* or *aucipium*, where they doubtleſs pronounced *c* as we do in *Sceptic*, *Sceleton*, *Scheme*; and if *c* before *e*, *i* was always pronounced as *k* or κ, it would prevent that confuſion, which is occaſioned by our Pronunciation in Variety of Words, ſuch as *cenſus* and *ſenſus*, *cicer* and *ſiſer*, *cygni* and *ſigni*, *cædo* and *ſedo*, *cæna* and *ſcena*: From the like Affinity they were led frequently to write either *c* or *q*; thus, *cum* or *quum*, *cuis* or *quis*, cui; *cintus* or *quintus*, *ſi cis* for *ſi quis*; and in many other Words produced by antient Grammarians. So alſo are writ *c* or *k*; *k* indeed is ſeldom uſed by the Latins, and is ſaid to have been laterly introduced by one *Saluſtius* or *Salvius*, a Schoolmaſter.

X again is plainly the Greek χ or κ in Shape, though what was its Sound is not ſo plain. It may be inferred from the Word EXFOCIONT for effugiunt on the Duillian Column, that it had antiently, at leaſt ſometimes, an aſpirate Sound; afterwards it fell into a Compound of *cs* or *gs*, and was frequently ſo writ, as *dicſit* for *dixit*.

* See Gruter, or Walton Prol.

C came in Uſe among the Greeks for S, perhaps as half of S ; it was called by the Dorians σαν, by the Ionians σιγμα. Whether *c* among the Romans ever fell into the Sound of *s* it is hard to ſay: If we conſider thoſe, who wrote in Greek on the Roman Affairs, we may be induced to believe the contrary ; for they expreſs *c* by κ, ſometimes by γ as in Caius Cæſar, γαῖος καῖσαρ, κικέρων, not as now pronounced, σαισαρ, σισερων. C might ſometimes, though ſcarcely always as the Italians pronounce it, fall into its Aſpirate, that is, κ into χ; hence may be explained a Sort of Pun in Tully's Second Book of Oratory: A Perſon ſaid to another, having an ill Smell about him, male olentem, *Video me a te circumveniri*, pronounced *hircum* veniri, I ſeem to have a Goat near me: So Kyrk, Cyrich and Church from κυριακα, that is, the Lord's Houſe, by a Change of the two κ into *ch*. From the above Obſervations and Variety of others, which might be added, it is very apparent that the Latins borrowed Letters from the Greeks; though in the ſame, if not more imperfect Manner and with greater Miſapplication than the Greeks did from the Phoenicians.

Very few Traces of Letters are found among other Europeans till after the Introduction of Chriſtianity. Before this Period as well as ſince the moſt memorable for Literature ſeem to have been the Britons and Gauls; who, as we learn from Cæſar in his Commentaries, made uſe of the Greek Character, though whether the Modern or the Antient we know not: All he ſaith is, that after his Conqueſt of the Helvetians, " In their Tents " were found ſome Tablets inſcribed with Greek Let- " ters ſetting forth the Names of ſuch as were able to " bear Arms." In caſtris Helvetiorum tabulæ repertæ ſunt literis græcis confectæ; quibus in tabulis nomina-

tim ratio confecta erat, qui numerus domo exiſſet eorum, qui arma ferre poſſent * and " That the Britiſh Druids, who had the chief direction in all matters, civil as well as religious, made uſe of the Greek letters on all occaſions, except in delivering their doctrines and certain verſes; which they inſtructed their Pupils in, but thought not proper to make common by committing them to writing." neque fas eſſe exiſtimant ea literis mandare, quum in reliquis fere publicis privatiſque rationibus græcis literis utantur. † Indeed on another occaſion he ſaith with ſome ſeeming contradiction, " That he writ a letter to Q. Cicero græcis literis to prevent his deſigns being diſcovered by the Gauls:" ‡ But this perhaps is reconcileable by alleging, that græcæ literæ here mean the then modern greek language and character, neither of which might be intelligible to the Gauls, who might only know the uſe of the antient more ſimilar to the Phoenician; of which have been diſcovered ſome Specimens on Coins among their neighbours, the Spaniards. ‖

Thus have we gone in ſearch of alphabetical writing over ſome of the Eaſtern Kingdoms, the moſt remarkable for learning: and it plainly appeareth, that letters as well as mankind began here; both aroſe in the Eaſt, and travelled as it were with the Sun into the Weſt by communication of the Hebrews and Phoenicians.

DISSER-

* L. 1. S. 29. † L 6. S. 13. ‡ L. 5. S. 46.

‖ See Mahudel ſur les monnoyes antique d'Eſpagne; Muſeo de las medallas deſconoſeidas Eſpaniolas par Laſtinoſa, & Agoſtini dialoghi ſopra le medaglie.

For this information as alſo for the hint in p. 7. concerning the Eolic digamma I am obliged to the Revd. Dr. Petingale; who it is to be hoped will ſoon favour the world with ſome curious diſquiſitions, tending to ſhew in a new way, that the derivation of language and knowledge was originally from the Eaſt.

DISSERTATION the Second.

ON

The changes of Sounds in pronunciation; how far they may be imitated in Writing; and what are the chief cauſes of variation in words.

SECTION the Firſt.

On the changes of Sounds in pronunciation, and how far they may be imitated in writing.

"*Interchange of Sounds unwarily introduceth that of Letters; and this, the change and loſs of a Language.*" *

THE inconveniences from languages, ſaith the Author of Reflections upon Learning, are two; their variety and mutability:" Both which are originally and chiefly owing to a variableneſs in Pronunciation. Unity of pronunciation, could it have been preſerved in

* Part 1ſt. p. 11.

in Speech, would have prevented mutability, and conſequently the variety of Languages, and labour in learning them: But this it was impoſſible to do. Let any one conſider the nature and formation of ſimple ſounds, their affinity, the difference of ſpeaking in different Perſons; and he will eaſily apprehend that a change muſt happen in Theory: let him compare one language with another, or with itſelf in different ages, and he will ſee, that a change hath happened in reality. A Change, conſidering the many cauſes of it, * is unavoidable in pronunciation; which if followed in writing will produce a change alſo in language: Yet there is no neceſſity, that writing ſhould follow pronunciation. Uſe and faſhion may be admitted as the *Jus & norma loquendi* the law and rule of ſpeaking, but not of writing; becauſe if writing be ſuffered to follow pronunciation, where is Orthography, and what will become of Language itſelf? A Language muſt in the nature of things be conſidered as conſiſting of certain Themes, Radixes or Roots. Now as pronunciation is continually on the flux, unſtable as water, ſo alſo muſt a language, if writ as pronounced; ſcarce two perſons would write alike: This would introduce uncertainty in Orthography, confuſion in the Roots; and theſe, the change, ignorance and loſs of a Language. Suppoſe for inſtance in the Engliſh words *ſign*, *reign*, *feign*, *benign*, *doubt*, *debt*, *ſubtil*, *judge*, *judgement*, the *g* and *b*, which are mute in the pronunciation, ſhould be therefore omitted in writing; thus, *ſine*, *rein* or *rain*, *fein* or *fain*, *benine*, *dout*, *det*, *ſuttle*, *juge*: what would be the conſequence but the ignorance of their preciſe meaning and derivation from the Latin *ſigno*, *regno*, *fingo*, *benignus*, *dubium*, *debitum*, *ſubtilis*, *judex*, *judicium*?

* See part 1ſt. p. 8.

cium? ſo *gh* in *nigh*, *ſigh*, *ſign*, *laugh*; *b in kemb* or *comb*, anſwering to the guttural *ch* in the Saxon *ſuchten*, *ſicht*, *lachen*; *k* in *know* from *gnoſco* or rather γνοω; *n* in *condemn*, *p* in *receipt*, and formerly in *conceipt*, from *condemno*, *receptum*, *conceptum*; *s* in *iſle* from *inſula*, and letters in many other words, which are preſerved in writing, though either quieſcent or changed in pronunciation.

Letters moſt liable to interchange are thoſe of the *like* Organ; moſt Grammarians ſay, letters of the *ſame* Organ, which certainly is wrong: for letters of the ſame Organ would be exactly the ſame in ſound. It was therefore judged more proper to ſay, "letters approaching neareſt in formation, or of the like organ" * meaning by it, as it is eaſy to ſee, not letters merely of the Tongue and Lips, which is all that is commonly meant by it; but letters of the tongue and lips in like ſituations.

Of the vocal ſounds, as their variety and affinity is greateſt, ſo is their liableneſs to change. Theſe moſt nations have attempted to expreſs partly by more characters than four, and partly by compounding, interchanging and doubling them: Hence *ee*, *oo*, *ea* in Engliſh; the Latin *ii* in *aiiacem*, *maiiam*, *troiiam*, *ae*, *ai* or *æ*, *æ*, *ei*, as in *heic* for *hic*; the Greek αι, ει, ευ, ϑ and other diphthongs, which occur ſo often in thoſe and modern languages. †

It is eaſy to conceive, how much the face of a Language may be diſguiſed and altered by ſhifting only the Vowels; omitting, inſerting and varying them according to the many changes they are ſubject to in ſpeaking.

Therefore

* Part 1ſt. p. 8, 11. † Part 1ſt. p. 8, 9.

Therefore in reducing words to their Radix no abſolute regard ſhould be paid to the Vowels.

The Hebrews continued in the uſe of four Vowels only; yet to ſupply their various mutations and inſertions with the Conſonants were forced to introduce certain Marks called *Points*, * whether from the firſt uſe of Letters, or not till long after, no matter in the preſent caſe. Now though neither the uſe of more Characters than four, nor the aſſiſtance of Points can pretend to fix the Vowels with an abſolute and invariable preciſion; § yet undoubtedly the later method was more wiſely calculated not only to direct the pronunciation, but, what is of much greater conſequence, to preſerve the language itſelf: Had Hebrew been writ as pronounced by the Points, it is eaſy to ſee, that its words muſt have been much lengthened and compounded, the Serviles indiſcernible, the Roots confuſed and the ſignification obſcured, not to ſay the whole language changed and rendered unintelligible; whereas now it may in general be decyphered with more certainty and determination than perhaps even any other language in the world, dead or living.

Thus we ſee, a Language only by following pronunciation in writing may be ſo altered from itſelf as to become new, and rendered ſo vague in its meaning, that books writ even but 100 Years paſt have the appearance of being barbarous, and to the ſurviving generation are ſcarce intelligible: This was remarkably the caſe in Latin and Greek, ‡ and is to this day in Engliſh

* See part 1ſt. p. 17. § The German and Portugueſe Jews pronounce Hebrew very differently; and Chriſtians, who learn it by Grammars, differ from both.

‡ As witneſs the Salian Verſes, ſaid to be compoſed by Numa, and mentioned by Quint. Orat. inſt. lib. 1. cap. 6. as unintelligible even

Engliſh and French; who have ſubverted their Language by writing as they pronounce. Perhaps no European language now in being hath undergone leſs change than that of the old Britons, called, the Welch; which is plainly owing to their having little or no communication with other Nations, and but few Authors. Pezron affirmeth further, "that the language of the Titans, which is that of the Gauls, is after a revolution of above 4000 years preſerved even to our time; a ſtrange thing, that ſo antient a language ſhould now be ſpoken by the armoric Britons of France, and by the antient Britons of Wales. Theſe are the people, who have the honour to preſerve the language of the poſterity of Gomer, Japhet's eldeſt ſon, and the nephew of Shem." Men therefore who would deſtroy this famous language by diſcouraging the uſe of Welch bibles, ſurely muſt be thought never to have looked beyond their own windows, never to have experienced the leaſt ſenſation of that pleaſure and conviction, which reſult from enquiries into real Antiquity.

Pronunciation then might be left to take it's courſe, vary ever ſo much and ever ſo often; but writing, as being the only preſervative of a language, ought to be kept to ſome ſtandard: Orthography ſhould be ſteady, be made the guide to Orthoepy, or at leaſt a check upon it; and not Orthoepy be the guide to Orthography. Had ſuch a rule as this founded in reaſon and the nature of things been attended to in all writings, though it is eaſy to ſee that it required a knowledge equal to divine to be able to write words truly in the firſt Language; Poſterity would not have found ſo much difficulty, as they now do, in under-

 ſtanding

even to the Prieſts; the Laws of the twelve Tables collected by Fulvius Urſinus, and the columna roſtra in Walton's Prolegomena: See on the Greek Plato in Cratyl.

ſtanding them: The Etymology and meaning of words would have been more determinate, and the ſtreams of knowledge traced with more certainty up to th ir fountain head.

The Rule above muſt be allowed in general to be very juſt; which is ſufficient to ſay of any Rule. For as no Rule, at leaſt in an imperfect, changeable ſtate of things, can be conſidered as abſolute and without exception; ſo neither ſhould this: There are ſome occaſions, on which a variation may be admitted to take place ſo far as not to introduce confuſion in the Root; for the determining which ſome characteriſtic letter or letters ſhould ſtand fixed and invariable: For if you injure the root, you effectually deſtroy the tree and it's branches.

SECT. II.

The cauſes of variation in words.

THE cauſes of a change in writing, which ſeem to require moſt conſideration, are theſe three—Quantity, Euphony and Diſtinction.

1ſt. Quantity and the ſtreſs of the accent ſeem to be one great cauſe of change, particularly between the Vowels. It is obſerved, "that in every language, if the ſtreſs of the accent lengthen the Vowel in that Syllable, on which it is laid, the Vowels in the other Syllables will of courſe be often interchanged," namely, the open and long vowels into the leſs open and ſhort. * Theſe changes occur continually in pronunci-

ation

* See part 1ſt. p. 13.

ation in all languages, and in Latin frequently in writing, particularly in compounds; thus *a* in *ſacro* is changed into *e* in *conſecro*; *a* in *cado*, *facio*, *jacio*, *habeo*, *maneo* into *i* in *accidit*, *officit*, *conjicit*, *cohibet*; again in *premo*, *lego*, *teneo e* is changed into *i* in *comprimit*, *colligit*, *continet*.

The ſhifting of the accent and its different ſtreſs ſeem to be one occaſion of ſuch variety in the Hebrew Points, which are changed in the ſame word generally according to the increaſe of its ſyllables by the ſervile letters, and very often where no ſuch increaſe is made; thus, דָּבָר where the meaſure is equable, but in דְּבָרִי the laſt ſyllable being long, the two firſt ſyllables are ſhort and have a Patach and Shevah, two ſhort Points; ſo in אֱלֹהִים אֱלֹהֵי אֱלֹהֶיךָ אֱלֹהָיו It is imagined that double Conſonants are for the ſake of Quantity only; thus *offa*, *olla*, *duriſſima* ——

——littuſq; relictum. Virg.
——communis littera currat. Lucr.

where *o* in *offa*, *olla*; *i* in *duriſſima*, *littus*, *littera* become long before the two Conſonants, and are ſo pronounced by an Italian, not ſtriking them and the conſonants ſtrong like the Engliſh; but reſting longer upon ſuch vowels, and gently touching the ſucceeding conſonant like as in *braviſſimo*, *fratello*. Quantity may indeed be allowed as a cauſe of double conſonants with the Poets, who often make a vowel long before a ſingle conſonant, becauſe its duplication is implied, or rather perhaps becauſe really double in pronunciation; as thus in Virgil

Litora ——Æn. lib. 1. l. 7.
Alitibuſq; Jaces *Lib.* 9. *l.* 486.

Here

Here *i* in *litora*, and *a* in *alitibus* are long before the ſingle conſonant juſt the ſame as if doubled, *littora allittibus :* The ſame alſo is obſervable continually in Homer ; as

——————— ἀύτὰς ὃ ἐλώρια τεῦχε κύνεσσιν.

Were ε in ἐλώρια is long as if writ ἐλλώρια like κύνεσσιν. It is plain, that in general the doubling of conſonants in writing is owing to pronunciation. * The old latin writers, we are told, ſeldom or ever doubled conſonants in writing ; ſo in old Engliſh writers we meet with *fal, ſhal, al, cal, maner, ſiner,* not *fall, ſhall, all, call, manner, ſinner.*

2dly. A change, particularly between the Conſonants, is occaſioned by Euphony, *Euphoniæ gratia*, that is, for the ſake of more agreeableneſs in Sound. The ſimple ſounds in language do not all ſtrike the Ear with the ſame agreeable ſenſation ; ſome are more pleaſing than others. The moſt grateful ſounds are the Vowels, becauſe they are capable of producing tones the moſt open and equal ; for which reaſon *A* and *E* are better to ſuſtain the voice upon in ſinging than *i* and *u*, whoſe ſounds being thinner and more contracted are leſs ſonorous and harmonious. Among the Conſonants the moſt agreeable are *l, m, n, r*, eſpecially *l, m, n* ; and it is from their ſmooth, gliding ſound, that they are named Liquids. The next agreeable are *d, t,* θ ; *ca, che* ; *b, f.* The naſal ŋ *ng* is rather unpleaſant than not, eſpecially as pronounced by the French, who give it a much harder, twanging ſound than the Engliſh. The Gutturals ג and ק are ſomewhat unharmonious: But the Sibilants *s, ſh, z* and *zh*, particularly *s, ſh* and *z* carry

* See part 1ſt. p. 11.

carry with them a very unpleaſant ſound like the hiſſing of a ſerpent or a gooſe, and the buzzing of a Fly.

Now then as the ſounds are in ſpeech by themſelves more or leſs agreeable to the Ear, ſo will they be in their combinations; and that language, whoſe words contain all the ſimple ſounds in due mixture and proportion, muſt certainly be the moſt harmonious as well as the moſt nervous. This ſhould ſeem to have been the caſe of the Hebrew, when firſt ſpoken in its purity.

In Engliſh the Sibilants and the aſpirate θ *th* come too often; in German, the Sibilants (eſpecially *ts, tz*) and the aſpirate ח, expreſſed by *ch*; in Poliſh the aſpirates ח and *ſh* occur too often, and the Vowels too ſeldom; in French the naſal *y* is very diſagreeable, as in *tentation*, *rien*, *bien*, *monſieur*. To hear a Frenchman pronounce theſe words offendeth the Ear like a perſon ſpeaking through his noſe, or that hath loſt the palate of his mouth. The Italian indeed is very ſoft, but at the ſame time very much enfeebled by abounding with Vowels and the ſoft conſonants. Some are unwiſe enough to think the Welch a very harſh, diſagreeable language; in which the variation of letters is very remarkable, a good deal like as in Hebrew by the Points. The Greeks and Latins ſeem to have ſtudied Euphony to a great degree, not to ſay, perhaps too minutely: Hence with them that frequent change among the Conſonants; thus, τέθυφα for θέθυφα, ἔρριφα for ῥέρριφα, ἐφ' ἵππῳ for ἔπι ἵππῳ, and variety of other changes. * In Latin the changes are very frequent remarkably of the Prepoſitions in compounds; as 1ſt. *ad*, *ob*, *in*, *inter* do in general change their Conſonants into that, with which its ſimple beginneth. Thus, *clamo*, *fero*, *acclamo*, *affero*; *cumbo*, *occumbo*; *ruo*, *ludo*, *maneo*, *irruo*, *illudo*, *imminet*; *lego*, *intelligo*: ſo alſo do *ſub* and *cum* ſometimes, as, *pono*, *rapio*, *ſuppono*, *ſurripio*; *ruo*,

* See part 2d. p. 78, 79. 80.

ruo, *corruo*; *lego*, *rodo*, *colligo*, *corrodo*; but *cum* hath moſtly *m* changed into *n*, as *jungo*, *conjungo*. 2*dly*, The Prepoſition *from* is expreſſed by *a* before a Conſonant; by *ab*, before a Vowel; by *abs*, before Verbs beginning with *t*, *c*, and by *au* before Verbs beginning with *f*, *u* and *f* being cognate letters; as, *a me*, *ab illo*, *teneo*, *cedo*, *abſtineo*, *abſcedo*; ſo *ſub* in *ſuſtineo*, *ſuſtollo*; *fero*, *fugio*, *aufero*, *aufugio*, for *abfero*, *abfugio*. 3*dly*, Some Prepoſitions and words drop their final conſonants, as *trans*, in trajicio, traduco, *ignarus*, for ingnarus, *meridies* for medidies. Thus we have conſidered two cauſes of change, namely, Quantity and Euphony; or rather have given only a few hints of each, neither of them being of any conſequence: But the third cauſe will require more deliberation, as being of very great importance and extenſive uſe in Language.

SECT. III.

BY the variation made for the ſake of diſtinction is meant that deflection or alteration in the writing of a word for the aſcertaining of what is commonly called its ſenſes or different meanings, but ſhould rather be called the different applications of a word; which deflections diſtinguiſh Derivatives from Primitives, or the Branches from the Root.

Theſe deflections we may conſider to be of three kinds; 1ſt. ſuch as in the Noun diſtinguiſh the feminine from the maſculine, the Plural from the Singular, and the caſes: 2dly. ſuch as in the Verb ſhew the Perſon, Number, Mood and Tenſe: 3dly, thoſe which form

Branches

Branches from the Root. Letters, applied to theſe Purpoſes, may in every language be conſidered as Serviles; which are prefixed, affixed, or inſerted.

Firſt, The deflections, which diſtinguiſh the Gender, Number, Declenſion and Caſes of a Noun, take place in the Termination: Thus in Engliſh *eſs* affixed form the feminine, as *Lion*, *Lioneſs*; and *s*, *es*, the plural, as *Lion Lions*, *church churches*: In Hebrew ה aff. feminine, ים, ות plural, maſculine and feminine. The Latin and Greek variations called Declenſions and Caſes,† it is very obſervable, are a contrivance more troubleſome than uſeful. If indeed the uſe of caſes could ſuperſede the uſe of Prepoſitions, this kind of diſtinction would be no leſs proper than beneficial, as it might leſſen the number of Particles, and conſequently the labour in learning thoſe languages: But the Greeks and Latins being oftentimes forced to call in the aſſiſtance of Prepoſitions with the Caſes, theſe variations, which *in ſome meaſure only*, and not entirely expreſs the relations of a noun without Prepoſitions,‡ become a burden inſtead of a relief: For whereas in other languages you have only the Prepoſitions and their uſe before the Noun to learn, in Latin and Greek you have the variations of Declenſions and Caſes added needleſly to the Prepoſitions. This Diſtinction therefore in Latin and Greek muſt be looked upon as a Babel-confuſion, rather as a blunder of art, if it did ariſe from art, than an Eſtabliſhment of nature and real ingenuity.

The Noun Adjective may be taken in two views, with and without the Subſtantive; both indeed equally rational and proper, though not equally ſimple: If the Adjective be conſidered as intimately connected and agreeing with the Subſtantive, then it may have deflections anſwering

† See part 2d. p. 22 &c. ‡ See part 2d. p. 24.

anſwering the Gender, Number and Caſe of the Subſtantive; but if the adjective be conſidered abſtractedly from the ſubſtantive, as partaking of no number nor ſex, then it may remain unvaried. * This latter and more ſimple uſage is conſtantly and regularly obſerved in Engliſh, and for the moſt part in Hebrew; which is more than can be ſaid of the former in Latin and Greek, where many adjectives in ſome Caſes have but one termination, and in others but two; as *felix vir*, *felix femina*, *felix regnum*, *felicis viri*, *feminæ & regni*; εὐδαίμων ἀνηρ, εὐδαίμων γυνὴ.

Again; degrees of compariſon, which are in ſome ſort amplifications in the adjective, eſpecially the ſuperlative degree, may be expreſſed three ways, by an adverb, affixes and by a reduplication; thus in Latin *valde miſer*, *miſerrimus*, *miſere miſer* mean the ſame, very miſerable. †

2dly. There are deflections belonging to the Verb, pointing out Number, Perſon, Mood and Tenſe. Theſe too are moſtly affixed; thus in Latin, *o* 1ſt. perſ. *as* 2d. *at* 3d. ſing. *amus* 1ſt. *atis* 2d. *ant* 3d. plu. in Greek ω 1ſt. εις 2d. ει 3d. ομεν 1ſt. ετε 2d. εσι 3d. in Hebrew, תי 1ſt. ת 2d. נו 1ſt. תם 2d. ו 3d. ‡ Now here the diſtinctions are of real ſervice; becauſe they can always ſhew the accidents of a Verb, namely, Perſon, Number, Mood and Tenſe without the help of Pronouns and auxiliary Verbs; in which reſpect the Hebrew, Greek and Latin are more conciſe than Engliſh: The Hebrew is peculiarly excellent in its Conjugation, called Hiphil and Hithpael; by which, and doubling the Verb are expreſſed thoſe modifications, which for want of better terms we have named *tranſitive*, *reciprocal*, *frequentative* and *amplificative*; expreſſed in other languages by

* See part 2d. p. 32. † See part 2d. p. 34. ‡ See part 2d. p. 61. &c.

by adverbs and different verbs. To theſe conjugations Hiphil and Hithpael is chiefly owing that wonderful conciſeneſs of the Hebrew ; which without ſome ſuch diſtinction muſt have increaſed its words to more than double the number, which now go to the compoſition of this truly divine Tongue. In chapter the ſixth * great pains were taken to impreſs ſome Idea of theſe modes on the mind of the Learner ; we will here add a few obſervations, which may ſerve to illuſtrate that chapter, and render it ſtill more deſerving the Reader's regard. Thus then in Engliſh, *to cauſe*, *make*, *appoint*, *induce*, *force to walk*, *go*, *move* ; *to lead*, *guide*, *direct*, *conduct*— all theſe verbs are expreſſed by placing the ſingle verb הלך in Hiphil : So again are *to cauſe to enter*, *go in*, *come in* ; *to bring*, *lead in*, *introduce*, by the verb בוא in Hiphil. Other Languages do ſometimes expreſs the *tranſitive* by a variation of the verb, but none hath a regular variation except the Hebrew : Thus in Engliſh ; *to fell*, *raiſe*, *ſet*, *quicken*, are the Hiphil of fall, riſe, ſit, quick ; ſo in Latin are *ſurrigo*, *erigo* the active of ſurgo ; *ſtatuo*, *conſtituo*, *ſiſto*, of ſto ; *fugo*, of fugio ; *docco*, of diſco ; *Jacio to cauſe to lie down*, from Jaceo to lie down ; *caedo to ſtrike or beat down and kill*, that is, cauſe to fall, from cado to fall ; and variety of other verbs, formed by certain deflections. Moſt Greek verbs in ιζω, and many in οω, εω, αω carry a Hiphil ſenſe ; as, θνήσκω or θανέμαι m. v. to die, θανατόω to kill, put to death ; βόσκομαι to feed oneſelf, βόσκω to feed another ; πίνω or πίνομαι to drink oneſelf, ποτίζω to make, cauſe to drink or to give water and drink to another ; φαίνω, φαίνομαι and φάω to appear, ſhine, ἀφανιζω to take out of ſight, cauſe to diſappear, φανερόω and φωτίζω to make appear, cauſe to ſhine, to manifeſt, illumine, illuſtrate, enlighten or give light to :

* Part 2d.

ſo φωτίσοντος § not brought to light in the ſenſe of bringing a thing to light, which before was in abſolute darkneſs, and altogether unknown; but *hath given light to* life and immortality through the Goſpel: A future ſtate, which was taught, or at leaſt intimated and ſuppoſed as well as the Being of God by nature, Moſes and the Prophets, was placed in a greater degree of light and certainty by the coming and reſurrection of Chriſt; who was indeed a light to the benighted Gentiles, but of his people Iſrael he was the Glory, light in its full manifeſtation and reſplendence.

It was likewiſe obſerved of Participles and Adjectives, "that they frequently carry a tranſitive or Hiphil ſenſe;" * thus

Pallida mors æquo pulſat pede pauperum tabernas
Regumque turres
Pallenteſque habitant morbi, triſtiſque ſenectus.
Sis felix, noſtrumque leves quæcunque laborem.

Here *pallida*, *pallentes* ſignify not wan and pale in a neuter ſenſe, but in an active, *making pale*; *triſtis making ſorrowful*, *felix making happy*, the cauſe being by a turn of ſenſe put for the Effect; which the Greek Rhetoricians for want of knowing better called τρόπος, and the Latins, *figura*, with the name of μετωνυμία metonymy, and ſometimes ὑπαλλαγὴ Hypallage; but which we may now be inclined to call terms of Ignorance.

Again, reciprocal and frequentative is a mode, which is very often and might always be denoted by a variation in the Verb only; thus, what is in Engliſh and Latin expreſſed by Pronouns and Particles with the Verb, he hid *himſelf*, they looked *one upon another*; walked *about*, *to and fro*, *up and down*, *again and again*,

§ 2 Tim. 1. 10. * Part 2d. p. 76.

again, *continually* or *with perſeverence*, in Hebrew can be expreſſed by the Verbs חבא, ראה, הלך in Hithpael. One part of this modification, namely, reciprocal, the Greeks can expreſs by the middle Voice; as can the French and Italians by reciprocal Verbs: The other part, namely, frequentative is uſually expreſſed in Latin by Verbs in *to*, *ſo*; as, *moveo* to move, *moto* to move about, up and down, or often; *curro* to run, *curſo* or *curſito* to run about; *ventito* to come and go backwards and forwards. Some frequentative Verbs carry a Hiphil ſenſe; as *ago* to act; *agito* to make another act, to drive, toſs and agitate; ſo in Greek, the middle Voice hath ſometimes a Hiphil ſenſe, as in Lucian, εγώ δε τὸς ἄλλως νεκρὸς ἤδη μετελεύσομαι I will cauſe ſome more dead to come down, I will bring down ſome more dead. *

The laſt modification is that termed amplificative: This too might be expreſſed by a certain variation in the Verb without the aſſiſtance of an adverb. The Hebrews uſually expreſs it by doubling the Root; ſo Joſeph ſaith to Pharoah ‖ "and for that the dream was doubled unto Pharoah twice, it is becauſe the Thing is eſtabliſhed by God, and God will ſhortly bring it to paſs": The Greeks and Latins alſo often double the Verb. This kind of amplification, wherever it is uſed in the New Teſtament, men who ſet up for Critics have been bold enough to deny to be true Greek, calling it a hebraiſm; though they might as well have called it a latiniſm or an angliciſm. Nothing is more natural than this form of ſpeech in all languages, when the ſpeaker, under a heat and vehemence of ſpirit, is ſo urgent and zealous in what he ſaith, that, being at a loſs as it were for new expreſſions, he naturally falleth into a repetition of the ſame word: Hence the *vidi vidi*, *fuit fuit*,

 accedat

* Dial. 1ſt. ‖ Gen. 41, 32.

accedat accedat of the latin Orator; Ἰδὼν ἴδον of St. Luke; † συμβουλευομενος συνεβούλευσε of the elegant Xenophon; and *have mercy upon us, have mercy upon us* of the devout Chriſtian; *ſpare us good Lord, ſpare thy people* —— *graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt.*

The multiplying of negative particles is a known and admired vehemence in Greek: οὐ μὴ σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. * Here are five negatives, the force of which is not expreſſed in the verſion, "I will never leave thee nor forſake thee;" nor indeed can be expreſſed in any verſion without great circumlocution. Amplification, otherwiſe called Pleonaſm and Hyperbole, expreſſive of Amplification in its ſeveral degrees, you may ſee explained at large by Quintilian in the 8th book of his Inſtitutes. We have a moſt excellent definition of amplification in Cicero's oratoriæ partitiones; *eſt gravior quædam affirmatio* it is an earneſt and vehement affirmation, or perſuaſion of any truth by a repetition of the ſame or like words, by the uſe of figurative expreſſions, or by a gradation in their ſtrength and force — *augent verba, relata, iterata, duplicata, tranſlata; & ea quæ aſcendunt gradatim ab humilioribus Verbis ad ſuperiora.*" Here is a fine amplification in the very deſcription of it; though not equal to that in the ſecond oration againſt Catiline — Catilinam *furentem audacia, ſcelus anhelantem, peſtem patriæ nefariè molientem, vobis atque huic urbi ferrum flammamque minitantem* ex urbe *vel ejecimus, vel emiſimus, vel ipſum egredientem verbis perſecuti ſumus; abiit, exceſſit, evaſit, erupit*: So again in a diminiſhing amplification, non *feram*, non *patiar*, non *ſinam*: For Gradation may either aſcend or deſcend; as Men of genius are born to *inſtruct*, to *guide* and to *preſerve*. ——

† Act. 7, 34. * Heb. 13. 5.

——————————— O ſight
Of terror foul and ugly to behold,
Horrid to think, how horrible to feel! MIL.

"Ye ſhall not eat of it, neither ſhall ye touch it." *

The holy Scriptures abound with every kind of amplification: "Iſaac trembled *very exceedingly*, and ſaid, *who, where* — † behold we *die*, we *periſh*, we all *periſh* — ‡ the earth is *utterly broken down*, the earth is *clean diſſolved*, the earth is *moved exceedingly* — ‖ give and it ſhall be given unto you; *good meaſure, preſſed down*, and *ſhaken together* and *running over* — § love your enemies, *bleſs* them that *curſe* you, *do good* to them that *hate* you, and *pray for* them which *deſpitefully* uſe you and *perſecute* you — ‡‡ that *which was* from the beginning, which we *have heard*, which we *have ſeen with our Eyes*, which we *have looked upon* and *our hands have handled* — ‖‖ let God ariſe and let his Enemies *be ſcattered*, let them that hate him *flee* before him; *like the driving of ſmoke* ſhalt thou *drive* them away, *as wax melteth at the fire* the wicked *ſhall periſh* in the preſence of God: But let the righteous *be glad*, let them *rejoice* before God, yea let them *exceedingly rejoice*; *ſing* ye unto God, *ſing praiſes* to his name, *extol* him that rideth upon the Heavens by his name Jah, and *exult* before him — †† I am perſuaded, that neither *death* nor *life*, nor *Angels*, nor *Principalities* nor *Powers*, nor *things preſent* nor *things to come*, nor *height* nor *depth*, nor *any other creature* can ſeparate us from the love of God in Chriſt Jeſus our Lord — ** therefore my beloved Brethren *be ye ſteadfaſt, unmoveable, always abounding* in the work of the Lord; foraſmuch as ye know, that your labour is not in vain in the Lord. †*†

This

* Gen. 3. 3. † Gen. 27. 33, 4. ‡ Num. 17 12. ‖ Iſa. 24. 19.
§ Luke 6. 38. ‡‡ Mat. 5. 44. ‖‖ 1. John. 1. 1. †† Pſ. 68.
** Rom. 8. 38. †*† 1. or. C 15.

This ſort of amplification in the adjective, ſubſtantive and verb may be called *verbal* amplification; there is alſo an amplification of the ſentence, where the whole thought is repeated in words of the like import, to fix the Reader's notice of ſome important truth: "There is no power but of God; the Powers, that be, are ordained of God: * And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein. ‡"

Cicero ſaith, *augent verba tranſlata*, words amplify, which are transferred from a firſt and proper ſignification to a ſecondary, moral or ſpiritual; from one thing to another on account of ſome apparent, or real ſimilitude and correſpondency. This form or figure of ſpeech is uſually called Metaphor and Analogy; the firſt is the ornament and grace of Rhetoric and Poetry, the ſecond, the medium by which we form conceptions of abſtract truths in Metaphyſics and Divinity. Thus words are transferred from the Body to the Mind and Spirit; and again from the mind and animate Beings to matter and inanimate; as when the mind is ſaid to *ſee*, *apprehend*, *be moved*; the fields to *laugh* and *ſing*, and the little hills to *rejoice* on every ſide:

——————————— ruit arduus æther
Et pluvia ingenti ſata *læta* boumque labores
Diluit ———————————————
Excudent alii *ſpirantia mollius* æra,
———*vivos* ducent de marmore *vultus*. VIRG.

Allegory,

* Rom. 13. 1. ‡ Gen. 9. 7. The 7. Chap. of Gen. is a continued amplification; what is contained in Exod. 12. 41 and 42. is repeated in the 51ſt. ver. So Chap. 12. 14 to 28 in Chap. 13. 5. to 11; again Chap. 3. 22. is a reduplication of the 21 verſe. See Jud. 5. 27.

An Allegory, in which one thing is expreſſed and another ſignified under a continued Metaphor, ſhall ſometimes contain a very ſtriking amplification; the alluſion of the Church or People of Iſrael to a Vine in the 80th Pſalm is a moſt elegant inſtance. "Thou, O God, broughteſt a Vine out of Egypt; thou didſt caſt out the Heathen and plant it; thou tookeſt care of it, and didſt cauſe it to take deep root, and it filled the Land; the Hills were covered with its ſhadow, and the boughs of it were like the goodly Cedars: She ſtretched out her Boughs unto the Sea, and her Branches unto the River. Why haſt thou now broken down her hedges, that all who paſs by pluck her? The wild Boar out of the wood doth waſte it, and the wild Beaſt of the Field devour it. Return we beſeech thee O God of Hoſts, look down from Heaven, behold and viſit this Vine, and the Vineyard, which thy right hand hath planted, and the branch thou madeſt ſtrong for thy ſelf." 'Obſerve, if the matter is not important, amplification will become tautology; and a profuſion of metaphors, affectation.

SECT. IV.

THE third kind of deflections are thoſe, which diſtinguiſh Derivatives from Primitives, or Branches from the Root. Now we begin to retreat from the ſhore, and are coming into the very depth of Language; where ſome perhaps may think it unſafe to venture, and are ready to cry out upon danger

ger before they are in any: But here too we hope to ſteer our courſe with ſuch caution and foreſight as may carry us ſafe through any difficulties, which ſhall meet us in our paſſage.

Firſt then we will enquire what part of ſpeech it is proper to fix upon for the Radix; and

Secondly, offer ſome directions for tracing the Branches.

The opinions of writers concerning the parts of ſpeech, how many to aſſign, are in a manner as diſtant from each other as the ages they lived in. We learn from Dionyſius, ‡ Quintilian ‖, Priſcian, Sanctius Minerva and others, that before and in the age of Ariſtotle only three parts of Speech were admitted, namely, *Noun*, *Verb*, *Conjunction*; to which in the next age the Stoics added *Article*: Writers of a ſtill later date were for ſubjoining *Appellation* or *Appellative*, *Pronoun*, *Adverb*, *Prepoſition*, *Participle*, *Interjection*, together with ſome other denominations. The Logicians again would have only *Noun* and *Verb*; becauſe theſe alone can make a complete ſenſe. Thus each writer is for dividing words more or leſs into 11, 9, 8, 5, 4, 3 and even into two claſſes. They, who would teach four parts of Speech, might as well proceed to eight, and to 16 as 8; the firſt diviſion only being the moſt ſimple, the moſt antient and the beſt founded in nature. We ſay then again, there are three parts of ſpeech, *Noun*, *Verb*, *Conjunction* or *Particle*; the Subſtitutes for *Things*, their *Actions* and *Relations*. The firſt in the order of nature are Things; in exiſtence they are indubitably prior to the Actions and Relations, of which a thing is as it were the ſubſtratum: Hence ſome may be induced to conſider the Noun as the moſt proper radix, from which to derive other parts of ſpeech. However this might be

‡ Lib. περι συνθες. ονομ. ‖ Lib. 1. ch. 4.

be the caſe in the Idea of God, who gave things their Exiſtence, is well acquainted with matter and ſubſtance intimately and intuitively; certainly it cannot be to us, who know nothing of matter except in its phenomena and Effects, till ſubſtance exert itſelf in action, and who give it a name in conſequence of ſuch exertion. For the impoſition of names cannot with any propriety be conſidered as arbitrary, but for ſome cauſe, on account of ſome eminent property, attribute, action; in ſhort, for ſome reaſon or other appertaining to the Thing, bearing ſuch name, and diſcoverable by words expreſſive of ſuch reaſon, namely, the verb and adjective, between which there is great affinity, the one expreſſing the action and ſtate of a noun, the other its property and quality. Under this view of things then we cannot help giving the preference to the verb; becauſe here the noun is ſeen in action: Hence or from the Adjective muſt be ſought the reaſon and determinate meaning of the Noun. We may paſs it into a rule therefore, that in general the Verb is the Radix; inſomuch that when a noun cannot be brought to a verb it will be impoſſible to have a clear conception of its meaning; and will appear to be a mere arbitrary ſign. Before we proceed any further it may not be amiſs to ſtep aſide a little for ſome proofs, that the firſt impoſition of names was not without reaſon and deſign; becauſe with many this is not an acknowledged point.

Children are taught living languages mechanically, by mere practice; and indeed they are too much ſo, dead languages: Men remember not the time when they could not ſpeak, nor when nor how they firſt began to ſpeak; hence they are ready to think, and are even abſurd enough to ſay, that language is natural, and names arbitrary ſigns only; like ſome among us, who are for attributing to na-

ture the principles and duties of true Religion, which were taught them in their Youth by their parents and inſtructors from Revelation. Men come not rationally at language, and therefore are led to think it not rational, juſt as a mechanic can make a watch by ſerving an apprenticeſhip without knowing thoſe principles of motion, upon which it was conſtructed by the firſt Inventor; and there is as much truth and good ſenſe in thinking and ſaying, that the introduction of language was arbitrary and by chance, without any deſign and rationality, *ſic volet uſus*, as that the contrivance of a watch was.

The giving of names is a common practice among men to this day: But is this ever done without ſome reaſon though ever ſo trifling? Is a Dog named among Hunters *Fly*, *Ringwood*; or a Horſe by the Jockeys, *Speed-well*, *White-ſtockings*, without any conſideration of their qualitys? Aſk the Students in Phyſic, nay even any mechanic, if their terms were aſſigned without reaſon and meaning? And in affixing names can we think that the Children have ſhewn themſelves wiſer and more attentive to propriety than their fathers, even up to the firſt impoſer of names, called by Plato νομόθητης and θεὸς? We learn from Moſes, that Adam was the firſt Man, and the firſt, who gave names to all living Creatures, under the immediate direction of his Creator: * "Out of the Ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought them unto Adam to ſee what he would call them, and whatſoever Adam called every living Creature, that was the name thereof." And, as being an important Truth, it is repeated more particularly in the next verſe. "And Adam gave names to all Cattle, and to every Fowl of the air,

* Gen. 2. 19.

air, and to every beaſt of the Field." In this paſſage, "and brought them unto Adam to ſee what he would call them," the infinitive לראות *to ſee* might be more freely as well as more expreſsly rendered in the ſubjunctive, *that he*, namely Adam, *might ſee*, apprehend, conceive, מה how or what to call them; unleſs you would chooſe rather to read it as in Hiphil, *to ſhew* him how to call them; but then I think it ſhould be writ להראות, though there are inſtances where ה is dropped in the Infinitive Hiphil: † However the general meaning implied in theſe words muſt be obvious to any one, namely, that God did by ſome means or other cauſe every animal to paſs in ſight of Adam, each exhibiting to his view its nature, ſome eminent quality or action; and that the man was enabled to give each creature a name not only in token of his dominion over them, but alſo ſuch a name as was eminently deſcriptive, and to the end of the world might carry in it a laſting demonſtration of the ſcripture's divine original. A Creature may be poſſeſſed of ſeveral properties, capable of many actions, and therefore may receive many Names: Hence the ſame thing may in one language bear this name, in another, that; but ſtill in each language the name may be ideal and deſcriptive, though more eminently ſo, where the name is taken from the moſt diſtinguiſhing property, quality, action; and where the Roots and Branches are preſerved with ſufficient diſtinction; as in the Hebrew language. Plato in his dialogue called Cratylus hath taken great pains to prove, that the impoſition of names, which he calleth εἰκόνας, τύπους, ὁμοιώματα τῶν πραγμάτων the Images, Patterns and reſemblances of things, not οὐσίας of their Subſtance, but σχεσίων καὶ παθῶν their forms and affections, was founded in reaſon; that accordingly names have been to every

 ſucceeding

† As ſeemingly in the 2d. and 3d. v. of the 1ſt. ch. of Prov.

ſucceeding generation of men the common and ordinary conveyance of the knowledge of things ; but that the firſt impoſer of names muſt have known the nature of things without any ſuch medium : Hence it is juſtly inferred by him, that the firſt names were given by a power ſuperior to human. Varro likewiſe hath laboured this point in his books de lingua latina ; in ſhort, every Dictionary is more or leſs formed upon the principle, that names were impoſed from ſome reaſon, and that language is ideal.

Secondly then, to offer ſome directions in tracing the Branches. That all our Ideas come from ſenſation is an agreed point ; which Ideas or conceptions of things are proper and immediate, or mediate and improper. Proper Ideas are thoſe, which ariſe from the immediate objects of our ſenſes, what we ſee, hear, feel, taſte and ſmell ; improper are ſuch, as we form of diſtant and ſpiritual Objects by alluſion, compariſon or parable, metaphor and analogy : Hence ariſe, what are commonly called though improperly, the many ſenſes or meanings of a word. For, juſtly ſpeaking, a word or Radix can have but one proper, natural, literal meaning ; one primary, leading Idea, every other ſenſe being ſecondary, conſequential, progreſſive, accidental as from ſome cuſtom or uſe, alluſive, figurative, metaphorical, analogous. Unius vocis una tantum eſt ſignificatio propria ac princeps ; cæteræ aut communes, aut acceſſoriæ. * By analogy, or in a comparative view a Radix may be applied to twenty things, which bear reſemblance in that one Action, quality and uſe, expreſſed by ſuch Radix. Always try to diſcover in the verb or adjective a proper Idea or ſenſe, and you will in general eaſily reconcile the other, as well as ſee the determinate meaning in the Nouns

* Beeman de orig. Lat. ling.

Nouns and Particles. To explain this by a few inſtances. In latin *lego*, *is* properly to pick and chooſe, as legere flores ; *alluſ.* to collect words together, that is, to read. *Affligo* and *Afflicto*, of ad and fligo, properly ſignify to fling to the ground, and daſh to pieces, or as a ſtorm and waves do ſhips at ſea ; onerarias naves tempeſtas afflictabat— afflictæ erant naves : † Metaphorically, to afflict or trouble ; ſo *frango* to break, metaphorically to diſpirit, violate a promiſe, frangere animum & fidem. Again, *tranſgredior*, of trans and gradior, and in Greek παραβαίνω prop. to go beyond, paſs over, as a river, mountain or any limited place ; met. to tranſgreſs, violate a law, commit a fault : So in Hebrew עבר hath the ſame ſignification in Kal ; but in Hiphil to make to paſs, to tranſmit, pardon a fault, paſs it by, as we ſay ; Hithpael to be violently angry, being as it were beyond oneſelf, going beyond the bounds of reaſon ; עברה a boat, anger ; that by which you paſs over ; עבר and מעבר a paſſage or place for paſſing over, *tranſitus*, *vadum*, *latus* ; בעבר on this or the other ſide *cis*, *ultra*, in the form of an adverb or prepoſition with the ſervile ב prefixed ; ſo בעבור on account of, for the ſake of, *propter*, which implieth ſome paſſing from one to another, as in Gen. 3. 17. curſed be the ground for thy ſake בעבורך, becauſe thou haſt forſaken me, paſſed over my commands to thoſe of thy wife and the tempter ; עבור the laſt year's produce, that which is paſſed, *proventus*. Again, רוע or רעה, ρηγνυω, *frango* i. e. ῥαγγω, *prop.* to break any thing, as a bough, the head ; ‡ *met.* to be vexed, contrition, vexation ; § *alluſ.* to break up fields, or ſheep folds for the turning in of cattle to paſture in common, ſo to conſociate, a friend and neighbour, to feed actively and neutrally ; ‖ *met.* to rule and govern, *rego* and *regno* in latin ; in Kal

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† Cæſ. ‡ Jer. xi. 16. ii. 16. § Prov. xi. 15. Eccles. i. 4. &c.
‖ Gen. xxix. 7. xli. 2. Exod. xxxiv. 3.

to be ill or ſeem ill; Hiph. to do ill, evil, *wrong*, alluſively moſt likely to cattle breaking out of paſture, over mounds, like the latin *erro*, that is, הרע prop. to rove up and down, wander and ſtraggle out of the way as cattle after freſh paſture, errare boves, ſaith Virgil; alſo to miſs a mark; *met.* to err, miſtake. Again, רוע to ſhout for joy, in triumph; to blow a loud blaſt with a trumpet, that is, to break the air and cauſe it to reviberate, as it were to make it *ring* again; all the people יריעו ſhall ſhout with a great ſhout, תרועה a noun in Hithpael. * Laſtly, ברך *prop.* to bend or bow the knee as in worſhip, † ſaluting, ‡ or taking leave and farewell of any one in a good and contrary ſenſe, bene optante vel imprecante, like valeo in latin; as, mi frater, vale; || valeant, qui inter nos diſſidium volunt; ||| ſi talis eſt Deus, ut nullâ hominum charitate teneatur, valeat: *‡ In ſome ſuch ſenſe as this laſt Job's wife bid him curſe God and die, to quit his integrity and belief in him; or like benedico & maledico to ſpeak well and ill of, to bleſs and curſe. Many verbs in all languages have a contrary ſenſe, when the action is double in its force; thus in Greek, ψύχω *prop.* to blow, breathe, to dry and make cold; but ψυχόω to make hot, warm, *prop.* to animate: Hence ψύχη the animal ſoul, natural life or breath. Dictionary writers are not careful enough to put down firſt the natural and proper ſignification of words, and then the figurative; but very often put the figurative firſt, abſurdly: Thus, contumelia (1) a haughty ſpeech, ſaith Ainſworth; whereas he ought to have ſaid, (1) any ſwelling or riſing, as of the ſea and people in rebellion; to which it is applied by Ceſar, *‖* from cum and tumeo to ſwell one thing with and againſt another; *met.* haughty, foul language and behaviour, injurious treatment. Of all

* Joſh. 6. 4. † Pſ. 95. 6. ‡ 2 K. 4. 29. ‖ Cic. Q. fr. 2. 6.
||| Ter. *‡ Cic. N. D. 1. 9. *‖* L. 3. 13. L. 7. 10.

all Lexicographers perhaps the Hebrew have ſhewn the leaſt ſkill and attention. Another defect in Dictionarys is not pointing out the difference of ſynonymous words, as in latin, ſcio and noſco; ſumo, capio and tollo; amo and diligo.—which can be come at only by attending to the radical or proper Idea: Littleton's is a very valuable Dictionary for derivation.

The author of nature, as obſerved above, hath eſtabliſhed a great participation between the order of things, a very wonderful analogy, and yet a real and proper diſtinction; or to ſpeak in the ſtyle of the Poet, Jupiter hath let down a chain from Heaven to Earth, connecting all things together in one bond of union: Hence we may apprehend a very deep ſecret in nature, that a language need to conſiſt but of very few Roots, perhaps leſs than two or three hundered; which again may be branched off to more than ſo many thouſand by ſervile letters, that keep up like the eſtabliſhment in things a real diſtinction, and prevent confuſion equally as if all were independent and bore no affinity.

You ſee then, that in forming Branches from a Radix, letters, eſpecially the Vowels, are added or changed; and in tracing them muſt be thrown off, in order to come at the Radix and the true meaning. If we take this clue in our hands, it will lead us through moſt of the mazes in language, and open to us ſuch a view of things, ſuch a perſpicuity and preciſion in our Ideas, as otherwiſe are unattainable. In this manner therefore, by prefixes, affixes, or Inſertions, from a Verb as the Root are derived Verbs, Nouns and Participles; again, from derivatives, other derivatives. Nouns deſcend from a Verb chiefly by the Tenſes, that is to ſay, the Preſent and Perfect; oftentimes alſo from the Mood, eſpecially that called Tranſitive or Hiphil. Thus for inſtance

ſtance in Latin, from erro come in the preſent Tenſe *Erro* a wanderer, *erratio*, a wandering; *error* in a tranſitive ſenſe, that which occaſioneth or maketh to wander, namely, a Maze or Labyrinth; but *erratum* in the Perfect, the thing erred, the miſtake itſelf; ſo in Engliſh *Straw* of ſtrew, and *ſtreet*, where things are ſtrewed; *thought* of think: In Greek, from γράφω to engrave and write come γραὴψις writing, γράμμα that which is written, γραμμάτειον that wherein the writing is contained, as a *Book*, *Table*. Obſerve, in Latin and Greek, Nouns in *ov*, *um* generally refer to place, as *pomarium* a place where trees are planted, an orchard; *regnum* a kingdom where the King *regnat* or *regit*. In living languages the Noun, Verb and the ſignifications of ſimilar words are often diſtinguiſhed from each other in the pronunciation only, by a change in a letter of the like organ, or by the accent; thus in Engliſh, uſe, to *uſe*; in the Noun *ſ* preſerveth its own ſound, but in the Verb it is changed into *z*, as if wrote, *uze*; ſo abuſe, to *abuſe*; refuſe, to *refuſe*; a record, to *record*; preſent, to *preſent*: In the laſt inſtance the Noun hath the accent on the firſt, and the Verb on the laſt ſyllable; ſo a deſert from the latin deſero, deſertum to forſake, a forſaken place, a wilderneſs; but *deſert*, a reward, from deſerve: Sometimes the accents in Greek anſwer this end, as κῦδος honour, κύδος diſhonour; but the Hebrew points are moſtly applied to this purpoſe.

Thus far we may ſeem to tread on common and ſure ground; but in our next ſtep we ſhall be thought perhaps to go out of the way a little, in the conſideration of derivative Verbs.

As to the reducing of compound Verbs in Latin and Greek, which are one kind of derivatives, to their ſimples or Roots, this may be unneceſſary; becauſe it is done, though

though not fully nor always accurately, in all Dictionarys: But it may be of uſe to take ſome notice of many ſimple Verbs, which though they appear plainly to be derivatives, yet are ſcarce ever conſidered as ſuch by Dictionary-Writers; of this kind I would conſider 1ſt. all thoſe Verbs, which carry a tranſitive and frequentative ſenſe: 2dly. ſuch Verbs as retain in them one or more Conſonants alike, in the nature of radical letters, and differ only in ſome variation by Vowels, provided the analogy in ſenſe can be made out; otherwiſe the ſimilitude of letters ought to have little weight. Thus in Latin, from pendeo to hang up, *pendo* to weigh, in a conſequential ſenſe; ſo *rego* to rule from regno to be a King, to reign; *lego legas*,—to make choice of a fit Perſon for an Embaſſy, from lego legis to pick and chooſe; and as a conſequential action, *ligo* to bind, tie together; *molo* to grind, *mola* a milſtone, that with which you grind; *moles* ſome large, heavy body like a milſtone; *molior* to heave, ſtir a large body or quantity of matter, *met.* to attempt, undertake ſome great affair; *mollis* ſoft; *mollio* to ſoften, as it were, a conſequential action of molo to grind; where the doubling of *l* ſerveth as a deflection: *Quatio* to ſhake, conſequentially from cudo to ſtrike, and progreſſively *cado* to fall, alſo *percutio* to ſtrike through, by a change in the cognate letters, *c* and *q*, *t* and *d*. Again, from paro, properly to pair and put things in order, paria cum paribus, in a tranſlated ſenſe cometh *pario* to beget and bring forth, as it were, producing a likeneſs, *parem* your equal; alſo *pareo* to obey, which is to obſerve ſuch a fitneſs and parity of behaviour, attend to the relation of things in ſuch a manner, as that order and regularity may be kept up in the World: From maneo, to reſt upon and ſtay, in a tranſitive ſenſe, *manus*, that which ſtops and ſupports, as,

the hand, a band of men; again, from manus, *minus* little, id quod manu poteſt contineri, a *handful*; and *comminus*, i. e. cum manu, hand with hand; from minus to be little, *minuo* to make little: From manus too perhaps came *minor* to hold the hand up in a threatning poſture, *to menace*. Here are offered a few hints for tracing Branches in Latin and Greek, which the Reader may himſelf eaſily improve, if they ſhould meet with his Approbation. Indeed it muſt be owned, that the derivation of words cannot be extended through Latin, Greek and modern languages, with that regularity and ſatisfaction as might be wiſhed for, occaſioned very much by a confuſion in writing according to pronunciation; though I am inclined to believe, that if theſe hints be thoroughly conſidered, together with the Doctrine of letters in part the firſt, * Etymology may be carried to a much greater length and certainty than hath ever been ſuſpected. The Engliſh language, notwithſtanding it hath been thought to be very expreſſive, and perhaps deſervedly thought ſo, above moſt European languages, appeareth extremely arbitrary and equivocal; being in a manner a compoſition of all languages. Arts and Sciences have borrowed their Terms chiefly from Greek and Latin: Hence even in that Science we are moſtly concerned with muſt be ſought the true meaning of thoſe appropriated expreſſions *Trinity*, *Blaſphemy*, *Reſurrection*, *Aſcenſion*, *Sanctification*, *Divinity*, *Theology*, and even *Religion* itſelf. I ſay appropriated and ſacred names; inſomuch that whoever through wantonneſs or through a worſe motive ſhall apply their ſenſe to common purpoſes muſt deſervedly be looked upon as pedantic, abſurd and impudent.

Varro's words with regard to the difficultys in ſettling the

* Ch. 4.

the latin tongue are very expreſs, " quædam ideo ſunt obſcura, quod neque omnis impoſitio verborum extat ; quòd vetuſtas quædam delevit : nec quæ extat, ſine mendo omnis impoſita : nec quæ rectè eſt impoſita, cuncta manet ; multa enim verba, littereis commutateis ſunt interpolata : Neque omnis origo eſt noſtræ linguæ è vernaculeis verbeis ; & multa verba aliud nunc oſtendunt, aliud ante ſignificabant— and again ; ſunt tripartita verba, quæ ſunt aut noſtra, aut aliena, aut oblivia." * There is ſomething to our purpoſe in Herodotus very curious on the Migrations of the Pelaſgi, which will in ſome ſort account for the changes in Latin as well as in Greek, and ſhew the origin of both to be from the Eaſt. " It may be inferred, ſaith he, from certain circumſtances, that the Pelaſgian tongue was the ſame with that in uſe at this time among the Pelaſgi, who inhabit the City Creſte beyond the Tyrrenians, that is, Tuſcany ; who heretofore were neighbours to the People now called Dorians, at that time inhabitants of the Country at preſent named Theſſaly and Placia ; as likewiſe many other Towns, which by changing their Inhabitants have ſince changed their Names: We may therefore conjecture, that the Pelaſgian tongue was originally Barbarian, and that the inhabitants of Atica, as being of Pelaſgian extraction, when they came among the Hellenes loſt their own language ; but that of the Hellenes remained unaltered. † Here Herodotus ſeemeth to fall ſhort in not telling us who the Hellenes were, and in ſuppoſing that their tongue underwent no change : But perhaps Thucydides may help us out, who ‡ ſuppoſeth the name Hellenes aroſe from Hellen, ſon of Deucalion, who and his deſcendants in their migrations from the Eaſt ſettling

* In the beginning of his Treatiſe of the Latin Tongue.

† L. 1. 57. ‡ L. 1. 3.

firſt at Phithiotis in Theſſaly became ſo powerful as in time to give the name of Hellenes to all the Inhabitants of Greece; which before were called Danai, Argivi and Achei, as is evident from Homer, by whom thoſe only who came to Troy with Achilles from Phithiotis are called Hellenes." Plato § hath fallen into a very extraordinary conceſſion, with reſpect to the Greek language, "that many Greek words are ſo extremely confuſed by writing, particularly in Poetry, as to render their real meaning quite uncertain; and that as to πρῶτα καὶ ἄρχηγα ὀνόματα, which ſtand as the Baſis and ground-work of other names ſince framed by Men, they and their proper ſignification muſt be ſought for among their elder neighbours τὰς βαρβάρους, not Barbarians in our ſenſe of cruel, ignorant men; but Foreigners of the Eaſt; * who, ſaith he, received their language from God:" which ſurely can be ſpoken of no people with ſo much propriety as of the Hebrews. A very falſe notion of the Hebrew language hath been taken up by ſuch as conſider it not in the view of Analogy, but learn to conſtrue it merely and ſlaviſhly by the Points as Boys do Greek and Latin by a Lexicon, that it is of very indeterminate and uncertain meaning; becauſe, ſay they, each word hath variety of ſignifications: Whereas were they to conſider each Radix as carrying but one proper ſenſe or Idea, though applied to many things on account of ſome apparent, or real ſimilitude of action or quality, it would ſoon convince them, that what they before miſapprehended as a defect in the Language, is the very means of its conciſeneſs, certainty and perfection: Antiquæ hujus linguæ elegantiam & utilitatem prædicare idem fere eſſet ac ſoli facem

§ In Crat. * Herodotus interpreteth βάρβαροι by ξεινοι, ξεινας γὰρ ἐκάλεον τὰς βαρβαρους. L. 9. S. 11.

facem accendere. † There are three particulars, which make very much for Etymology in Hebrew, and may ſerve as a fit introduction to what we have to ſay on that point.

Firſt, The equal diviſion of the Alphabet into eleven ſervile and eleven radical letters may naturally tempt one to look for greater, if not a perfect conſiſtency in the uſage of words, and more certainty in their derivation than in any other language whatever.

2d. The Hebrew Lexicon writers conſider every Radix to conſiſt of three letters, as uſed in the perfect Tenſe of Kal; but then as in imperfect Verbs letters are often found dropped or changed in the Bible, they direct to look for the Radix in the Lexicon with י or נ pref. ה or ו inſerted, ה aff. or the laſt letter doubled; and Verbs, which differ from each other only by theſe Variations, and fall into each other's ſignification or manner of conjugating, ſuch they name and refer to as *affinia verba*. Take for an Inſtance צרר צר יצר נצר what affinity theſe words are thought to bear to each other you may ſee in Buxtorf; and that they are related to one another, or rather, that the firſt is the Radix and the others are Branches muſt appear very evident upon a little conſideration. 1ſt. The proper ſenſe of צר when an Adjective is *anguſtus*, *ſtrictus* narrow, ſtrait or confined, as, מקום צר ‡ a narrow place; as a Verb in Kal, to be in ſtraits and difficultys, § in Hiph. to put into ſtraits and difficultys, to preſs, oppreſs, confine within a narrow compaſs, ſo to beſiege; מצרים a prophetical name of the Egyptians, who were the oppreſſors of the Iſraelites: Juſtin ſaith the firſt King of Egypt was Vexoris, which is in latin exactly what מצרים is

† Walt. pref. orient. ling. See alſo Erpenius on the Elegance of the Hebrew above Greek and Latin in his Oration de Lingua Heb.

‡ Num. 22. 26. § Judg. 2. 15. 10, 9.

is in Hebrew; Mizraim was ſon of Ham, the Progenitor of the Egyptians. * 2d. צרר to bind or tie up any thing; צרור that which is tied up, a Bundle, little parcel, as a purſe of money: 3d. נצר to preſerve, guard, keep i. e. to be confined within ſtrict bounds: Laſtly, יצר to form, properly as caſting any thing in a mould and hammering it, like a Smith or a Potter; † *met.* to imagine, think; thought, imagination.

3dly. Seven of the ſerviles are by the Hebrew Grammarians called נוספות paragogic, namely, האמנתיו, and from this word, Hemantic. Two of theſe letters, נ & ה, when added to a Verb, that is to ſay, נ to the 3d. perſ. plu. perf. alſo to the 2d. and 3d. plu. fut; and ה to the 2d. perſ. perf. are conſidered merely as paragogic; though ſurely they ſhould rather be conſidered as carrying an Emphaſis, ſome degree of amplification at leaſt, as hinted in part the ſecond. ‡ Thus, "that thy days יארכון may be prolonged," ‡‡ that is to ſay, very much; whom נתתה thou thyſelf gaveſt; ** though ה may here perhaps be affixed as in the accuſative caſe, with אשר, according to rule the third under אשר in part the ſecond: *† Other letters beſides ה and נ are ſometimes looked upon as paragogic. The uſe of the Serviles with the Noun for Gender, Number, Prepoſitions; and with the Verb for Perſon, Number, Gender, Mood and Tenſe, is explained at large in the ſecond part: We ſhall now attempt to ſhew another application of thoſe ſerviles called Hemantics, to the purpoſe of deflection: But here it may be neceſſary to beſpeak the Hebraiſt's candor and forbearance, that though a confeſſedly new ſcene of things be offered to his view, yet not to ſlight them upon the firſt, much leſs as thoſe *addicti jurare in verba magiſtri* men of a party are apt to do, without ſeeing

* Gen. 10. 6. † 1 Ki. 7. 15. Iſa. 44. 12. 29. 16. ‡ p. 77
‡‡ Exod. 20. 12. ** Gen. 3. 12. *† p. 47.

ing things at all, but to take a ſecond and third view; and if after a mature examination they ſhall be found mere fancies, then to reject them in the manner they may deſerve.

ה affixed and prefixed.

בלה to wear out with being old, by being rubbed, to conſume; as I ſhould conceive, from בלל to mix one thing with another in a confuſed, deſtructive manner, to confound; hence again,

הבל to vaniſh, to be in no durable, conſtant ſtate.

המה to be tumultuous, much moved and agitated, *met.* to rage; *Hiph.* to make tumultuous, to put into diſorder, diſturb and diſcomfit. * Hence המה or הם they, המון a multitude, tumult, ים and ימם the ſea, תהום the great deep, מים water, each being a tumultuary body, liable to great agitation; and again, יום day, the time of buſtle and hurry, in a civil and philoſophical ſenſe.

ה inſerted

בהל to be diſturbed, to be in a fright or conſternation; a conſequential ſenſe or an attendant of בלל to confuſe.

א prefixed.

אדם man, the human ſpecies; ſo called from the matter of which he was formed, namely, the duſt of אדמה, where ה final is a deflection. אדמה ſignifieth properly, ſaith Buxtorf, *terra culta, ground that is cultivated*, whoſe mould is of a reddiſh colour, ſuch as garden mould, the fineſt and fitteſt for Vegetation; from the verb אדם to be red, of the colour and nature of blood. Now nothing can be plainer than that either the Verb אדם

* Exod. 14. 24. Joſh. 10. 10.

אדם is a derivative from דם the blood, or that דם is from אדם; let us ſuppoſe the former, and that the א pref. is a deflection. Whence then can we trace the noun דם ſo naturally as from the root דמה to be like, conformed to; *Hiph.* to aſſimilate, make like? Hence again another noun דמות likeneſs, an Image; where ות ſeem to ſtand not as a mark of the plural, but rather as a deflection. Can any ſingle word or indeed a number of ſentences convey a more exact Idea, what is the nature and property of good blood than this Verb דמה *to be like?* doth it not teach us, that good blood, fit for circulation and the functions of life, is that whoſe parts are all ſimilar, of a proper conſiſtency and colour, namely, of a due redneſs throughout, without fizyneſs, blackneſs, or any other incongruity? Blood is in Scripture ſtiled *the life*, and we ſee it to be ſo in fact; all animals die preſently under the loſs of it: Time and diſeaſe too in the human ſpecies bring on death ſooner or later by an attack upon the blood. Again, from דמה *to be like* is derived another Verb דום *to be ſtill, quiet, ſilent* — in a conſequential ſenſe; for where there is ſimilitude, conformity and agreement, there of courſe can be no reſiſtence, no diſturbance, but compliance and quietneſs; all will be ſtill and eaſy like the gentle, chearful flow of the blood in a ſane ſtate. "My ſoul, ſaith the Pſalmiſt, * *waiteth ſtill* upon God;" is conformable to his will and diſpoſal: From דום is דומיה ſilence, יה being a deflection.

איד a *vapour*, *miſt*, metaphorically, *diſtreſs*, *misfortune*; יד *the hand*, alſo a cauſeway, leading down to a river's ſide: Theſe two nouns I would conſider as coming from the Verb ידה *jaculor*, *jacio*, *projicio*, properly the poſition and motion of the hand in throwing a ſtone or

* Pſalm 62. 1.

or dart; *Hithpael* to ſtrike the hands together, to join, ſhake hands, as in the action of giving thanks, of receiving and praiſing a friend, of acknowledging a fault; *ago gratias*, *laudo*, *confiteor*; hence תודה confeſſion with the Hithpael formative ת; alſo דוד with the radical ד doubled as a deflection, *beloved*, *a Friend*, one who is taken familiarly by the hand; ידיד in *Hiphil* one who maketh another beloved, as it were, taking him by the hand and introducing him into acquaintance and friendſhip: The true meaning of איד then as a noun in *Hiphil* from ידה is that, which *caſteth out*, *putteth forth*, *cauſeth to ſpring forth*, *in vegetation*; of which vapours and miſts are one great cauſe and *aid.* In like manner I would derive other Nouns and Verbs, beginning with א; ſuch as, אבן a ſtone, which is fitteſt and of moſt eminent uſe in building, from בנה to build; אפן a wheel, from פנה to turn or face about, to look here and there, ſo to prepare; אצר to treaſure up, from צור; איש man, of more energetic ſenſe than אדם *homo* or ἄνθρωπος, like *vir* and ἄνηρ, which are relative to the mind and internal powers rather than the body: Hence איש is applied to all males, to men of virtue and religion, in contradiſtinction to אדם, and even to God himſelf it is applied; from the Verb יש or אש to be; ſo אש fire which is as it were the ſubſtratum of being, or at leaſt of power and force in all living ſubſtances; איש is perhaps in Hiphil, that which cauſeth to be; ſo אשיה *fundamentum*, תושיה *eſſentia*, *ſubſtantia*; but אשה woman, the *She*, a Noun in *Kal*, without י: For the Female is not the Cauſe of Exiſtence.

א inſerted and affixed.

ראש the head of a man, the top of a tree or mountain. Hence it is transferred to expreſs the firſt in rank, as,

Magiſtrates, *Governors*, *Anceſtors*, * and with the deflection of ית, ראשית precedence in time and order; the origin, ſtate and condition of a thing, being the reverſe of אחרית. Thus, "the Lord bleſſed the *latter end* of Job more than the *beginning*, the latter part of his life more than the former: † The fear of the Lord is the *beginning* of wiſdom, ‡ as it were the firſt ſtep in the journey to divine knowledge and obedience; for the completion of it is love, as ſaith the apoſtle, *fear* hath torment, but *perfect love* caſteth out fear: The *beginning* of Nimrod's Kingdom was Babel and Ereck and Accad and Calnek," that is, it conſiſted originally only of thoſe four citys: ** ראשית חכמה the rudiments of Grammar: בראשית a title of a book in the Cabala, treating of Elementary bodys; and ſome ſuch ſenſe it ſhould ſeem to carry in the firſt verſe of Geneſis. Different have been the opinions of men concerning its meaning here: Some would underſtand it to relate to the ſecond Perſon in the Trinity, the Son of God, by whom it is often ſaid in the New Teſtament, that the heavens and the earth were created; others would render it thus, the *Aleim in the chief Eſſence*, underſtanding by it the Trinity in Unity: But not to take notice of other objections which lie againſt theſe interpretations, let it be obſerved, that ראש is evidently and often applied perſonally, as, *high Prieſt*, *Magiſtrate*; but not ראשית. Suppoſe then ſome ſuch tranſlation as this were given it: *On* or *concerning the original of things*, ſtanding as a ſubject of the hiſtory; as if Moſes had ſaid, "I write of the elementary ſtate and production of things and men. God created the heavens and the earth, when the earth was ſhapeleſs and void"— ‡‡ or thus; in the origin of things

* Ezra 7. 5. Lev. 28. 45. † Job 42. 12. ‡ Prov. 1. 7.
** Gen. 10. 10. ‡‡ Conſtruing ל pref. to הארץ and that to יהי as in ch. 3. v. 6.

things when God created the heavens and the earth, the earth was ſhapeleſs and void—"Αρχη in Greek hath much the ſame ſenſe as ראשית in Hebrew. "The Angels, ſaith St. Jude, which kept not ἀρχην their firſt or original ſtate"—ἐν ἀρχη, ſaith St. John, in the origin of things was the Word, he exiſted at the time of the creation. Again, מראשית a noun in *Hiphil* with מ prefixed, ſome thing which is the ſtay or ſupport of the head to raiſe it up, as a *Pillow*; ראשון, an adjective with ון a deflection, *primus* firſt, former; בראשנה *at firſt*, in the manner of an adverb: But why after all is the head named ראש? whence can we diſcover any reaſon of this name except in the Verb? but ראש is never uſed as a Verb. Suppoſe then we conſider א as an inſertion, and the noun to be a derivative from the Verb ירש; which ſignifies to be in poſſeſſion of any thing, to obtain, ſucceed, come to an eſtate or inheritance by thruſting out or diſpoſſeſſing another, as the Iſraelites obtained the land of Canaan; or ſimply to poſſeſs, inherit; *Hiphil* to give poſſeſſion, caſt out, cauſe to inherit; * ſo מרשים *cogitatio*, deep thought, that which drives out every thing elſe, and takes poſſeſſion of the whole man; תירש or תירוש new wine, ſo called perhaps from its fermenting and intoxicating qualitys: From ירש again in a conſequential ſenſe come רוש and רשש to be poor, *Hiphil* to impoveriſh, make poor. Now then to come at the ſon of ראש. Is not the head the firſt and grand poſſeſſor? It is the ſeat of the ſenſes, and perhaps of the rational faculty itſelf; for God, it is ſaid, breathed into man's noſtrils the breath of Life. The head is the contriver and projector in all acquiſitions; the principal ſpring of human actions, and the ſupport of all power. In a ſenſe ſomewhat ſimilar to the Hebrew is derived

* Exod. 34. 24. Jud. 11. 24.

the Latin *caput* from the Verb *capio* to take, receive; or from the adjective *capax* to be of capacity, capable. From this derivation we may be able to ſee another application of ראש, namely, Poiſon; which in a very eminent manner and in a very ſhort time diffuſeth itſelf through all parts of the body, gaining as it were, irreſiſtibly entire poſſeſſion, and expelling life. If analogy of letters and meaning ſhould not be thought ſufficient to juſtify this derivation of ראש, then let its uſage for *pauper* in the ſenſe of רוש have ſome weight; * and the dropping of א † in רישוז firſt, for ראשון; alſo in מרשית ‡ for מראשית. We have frequent inſtances, where the letters א ה י ו are dropped, or changed, and *affinia Verba* fall into one another, yet as it ſhould ſeem, not from any miſtake in the writer, but rather from ſuch letters not being conſidered as radical, nor the words unrelated; and in ſome ſort perhaps this was done with deſign to lead the Learner up to the Radix. Thus it happeneth with בור, באר and ברא; יבש, בוש and באש; קרה and קרא; נשה and נשא; פלה פלא, and many other words. The ſignification of באר as a verb is to *explain*, *make clear*, and *perſpicuous*, to *comment upon*; ** in reſpect to which laſt ſenſe the whole book of Deuteronomy is nothing more than a comment or remarks upon ſome ſelect Topics and Facts related in Exodus and Numbers: As a Noun באר ſignifys a *well of clear ſpring water*. בור is generally uſed as a Noun, ſignifying a Pit, Dungeon, the Grave; ſome empty place, without Water: But ſometimes it falls in with באר; †† in Eccleſ. 9. 1. it is a verb. ברא likewiſe ‡‡ falleth in with the Hiphil ſenſe of ברר to be pure, clean; *Hiphil* to clear, make clean, as by rubbing, ſcouring and every kind of ſecretion

* Prov. 13. 23. 6. 11. † Job. 8. 8. ‡ Deut. 11. 12. ** Hab. 2. 2. and Deut. 1. 5. 27. 8. †† as in Lev. 11. 36. 2 Sam. 23. 15. Prov. 5. 15. Iſa. 36. 16. ‡‡ in Joſh. 17. 15. 18. Ezek. 21. 24. Pſal. 51. 12.

ſecretion and ſeparation; ſo to diſtinguiſh, ſeparate and chooſe one thing or perſon from another; *ſeparo, eligo:* Hence therefore we are naturally led to conclude, that בוּר, בּרה בּאר and ברא are derivatives from בור. ברא is referred by Buxtorf to ברר, and באר to ברר. There is the adjective אביר *robuſtus, fortis* ſtrong, valiant; which may very properly be conſidered as a derivative of ברר. For who doth not ſee, that ſtrength in the natural and moral world is intimately concerned with purity, and weakneſs with impurity as cauſe and effect? to be ſtrong in body and mind you muſt be free of every diſorder, and pure from all ſin; as ſaith the Poet.

Orandum eſt, ut ſit mens ſana in copore ſano.

So again the noun and verb אבר *ala* the wing of a bird, and to fly, becauſe the wing can no otherwiſe ſupport the bird in the action of flying than by fanning the air, by that as it were rarifying, and giving it motion and ſtrength.

Buxtorf obſerveth of בוש and יבש *hæc duo verba formas inter ſe confundunt.* בוש ſignifys to delay, tarry, ſtay or ſtop; * alſo to be abaſhed, aſhamed, to bluſh; *Hiphil* to abaſh, make aſhamed—in which action the blood is, in a manner, retarded and ſtopped in its motion; ſtanding for ſome time fixed and occaſioning a redneſs in the Countenance. From בוש, in a conſequential ſenſe, יבש to be dry, to wither; which is occaſioned by a ſtagnation of juices, or want of their due motion and circulation; as is alſo, to putrify, ſtink, the ſignification of באש; which therefore ſhould likewiſe ſeem to be a derivative from בוש: So ירא to fear from ראה to ſee, apprehend or conceive; and in like form many others. לאט ſaith Buxtorf *affine eſt verbo* לוט to hide, wrap up as a Perſon doth his face with a mantle, or veil; So צאל to צלל:

* As in Exod. 32. 1. Judg. 5. 28.

צלל : In Callaſio צואר *collum*, and its diminutive צורון *collulum* ſtand under the root צור.

There are ſome very extraordinary inſtances of the dropping, changing and adding the vowel letters ; as, א dropped in בוא * ; ſo in Gen. 30. 11. בנד perhaps for באגד : Again, א is dropped in יצא † האמון is for ההמון Jer. 52. 15 ; ח is changed into א in פרה Hoſ. 13. 15. אחא Iſa. 21. 12. אהה is referred by Callaſio to הה ; הא to הנה ; חרה to ידה, and דיה *milvus* to דאה to fly and dart upon the prey, perhaps from ידה ; הוך to איך ; הלך idem quod ילך. The reaſon for the frequent dropping of letters, particularly י and ו in the plural number, perhaps it is impoſſible to aſſign ; we muſt be content to take the language as we find it : But let me aſk without giving offence, why might not Euphony and Pronunciation have ſome influence in many variations even in Hebrew, eſpecially on occaſions where no confuſion was likely to enſue ? I urge nothing with regard to miſtranſcribing ; notwithſtanding it muſt be owned there appear to be ſome errors of this kind, though none in any points of conſequence.

Thus much for the vowel letters, called, יהוא ; which to me appear to be of great uſe in derivation ; and, as being cognate, might be ſubject to great change and alteration : It may be proper next to ſay ſomething of the other Hemantics, particularly, נ and מ ; which ſeem often to be prefixed and affixed, and ſometimes even inſerted as deflections.

נ and מ prefixed.

נביא a Prophet, that is, one *introduced*, *initiated* in holy things, and for that purpoſe *entered into*, inſpired by

* 1 Sam. 25. 8. בנו for באנו ; 1 Ki. 21. 21. מבי for מביא † Job 1. 21. Deut. 28. 57.

by God; from the Root בוא to enter, go into, *Hiphil*, introduce, bring.

נבל to fall and wither as leaves and fruits under an undue mixture of heat and cold, affecting the juices; from בלל to mix ſo as to confuſe and deſtroy: Hence too מבול a flood or inundation, a Noun in Hiphil with the formative מ; that which is the cauſe of great confuſion and deſtruction, involving things in one common ruin.

נפל to fall down as by a ſlip of the foot, to fall off; hence נפלים Giants though rather in wickedneſs than in ſtature, men who fell off from the worſhip of the true God: *Hiphil* to make to fall, throw down, caſt into. This Verb נפל I would ſuppoſe to come in a conſequential ſenſe from פלה to be ſeparated; *Hiphil* to ſeparate, disjoin; ſo פלל *ſeparo*, *disjungo*, *met.* to think or conſider of a thing in private; *Hithp.* התפלל to pray unto God, that is, to withdraw and ſeparate oneſelf from Public, or the things of this world, and fall down before him. Again, נפלא ſomething wonderful, miraculous, by which a perſon is *ſtruck down* as it were with aſtoniſhment; from נפל to fall, or in the metaphorical ſenſe of פלל to think and conſider; נפלא ſomething by which you are thrown into deep thought, conſideration and ſurprize. נ prefixed ſeemeth to imply a paſſive ſenſe in theſe inſtances, and perhaps ſo in every inſtance, even where the Verb is conſidered as deponent.

From גנן to be a protection to cometh מגן a ſhield, that is, a means of protection; and as a Verb, to deliver into the protection of another; alſo to protect. * In like manner I would derive מלך a King, that is, a Guide, Leader or Director in matters of State, the Hiphil ſenſe of

* Gen. 14. 20. Prov. 4. 9.

of הלך or ילך to go; ſo again, with א inſerted as a deflection, מלאך a Meſſenger, an Angel, one who bringeth tydings, or giveth directions to another how to *proceed*; an efficient cauſe of motion both in the natural and ſpiritual world: For the Elements, Fire, Light and Winds are the Agents or Angels of God for our good and puniſhment; in which ſenſe any one may very properly pray unto God—"give thy Angels charge over me to keep me in all my ways", * though ſcarcely in the ſenſe of the Church of Rome. מלאך is often applied to that divine Perſon in the Deity, who is our ſpiritual Guide and inſtructor, the Son of God, that brought glad tidings and inſtructions from Heaven to mankind. Thus the Hebrew word מלאך cometh very near in ſenſe to the Greek word ἄγγελος a meſſenger, from ἀγγέλλω *nuncio*. Laſtly, with ה af. as a further deflection, מלאכה work, properly ſervile or dayly work; buſineſs by which the things of this world are carried on and continued in operation. Theſe two laſt words are in the Lexicons placed under לאך as carrying the ſenſe of ſending, *one ſent* paſſively inſtead of actively; but there is no ſuch root as לאך in Hebrew from whence to derive theſe words; neither doth this ſeem to give their true ſenſe, which can be diſcovered by no derivation ſo well as from הלך. Obſerve, a Verb derived in Hiphil from another in Kal may itſelf be uſed in Kal and anew in Hiphil; thus is uſed מלך to reign, that is, to manage and conduct the affairs of the public, to keep things going on quietly and peaceably, from הלך to walk, go, or move on gently and ſmoothly like the flowing of water, or any thing ſwiming upon it, to which it is often applied; † *Hiphil*, המליך to make to reign, to appoint another to be King. ‡

מנה

* A Prayer in the whole duty of man. Gen. 7. 18. 8. 3.

† as in Pſ. 104. 10.

‡ 1 Sam. 11. 5.

מנח an offering to God, and a gift or preſent to man, that is, a means of reſt, quietneſs or pacification, from ינח to be at reſt, as a ſtone or any thing upon the ground, *Hiph.* to make quiet, to place at eaſe: * Hence with מ aff. a deflection, *met.* מנח to comfort, and to repent, which ſetteth the mind at eaſe, and appeaſeth the anger of God.

מצא to find, that is, to cauſe to come forth, to bring out, from יצא *egredior*; ſo in Lat. *invenio* i. e. *in* and *venio* to come upon. מ prefixed to Nouns often hath reference to *place* like the termination *ov*, *um* in Greek and Latin. Thus, מזבח an altar, that is, the place of Sacrifice, from זבח to ſacrifice; מזרח the Eaſt, that is, the place of ſun riſing, from זרח to riſe; מבוא the weſt, or place of the ſun's entrance; מסתר a ſecret or hiding place, from סתר to lie hid, be in ſecret: Hence will appear the true ſenſe of the word μυςήριον, *myſterium*, *myſtery*; which in vulgar acceptation hath no meaning at all, but is thought to imply a thing abſolutely in itſelf unintelligible, ſomething above the reach of human underſtanding; in ſhort, an object of belief only without any degree of conception, or knowledge. The Hebrew מסתר is often uſed in the old teſtament, though never rendered *myſtery*, but a *ſecret place* in manner of a cave or Lion's den. "The wicked, ſaith the Pſalmiſt, † in *ſecret places* murder the innocent; he lieth in wait *ſecretly* as a Lion in his den: Can any hide himſelf in *ſecret places*, that I ſhall not ſee him, ſaith the Lord"? ‡ The Latins and Greeks uſed the word *myſterium* and μυςήριον for any ceremony, feſtival, doctrine, or inſtitution in their religion: thus they had myſterys of their particular Gods and Goddeſſes, as the myſterys of Ceres and of various

 other

* Gen. 2. 15. † 10. 8. 9. ‡ Jer. 23. 24.

other Deitys. Ceremonys and Feſtivals, obſerved in the heathen worſhip, were called myſterys, becauſe they were celebrated and taught in privacy, in ſecret apartments; into which they, who deſired it, were initiated with certain rites, as by waſhings and other preparations: This act of initiation is expreſſed in Greek by the Verb μύω; whence the noun μυςήριον, the *place*, *ſecrecy*, *ceremony* or *doctrine*, into which men were initiated. The firſt deſign of theſe myſterys or religious inſtitutes was the promotion of virtue and the happineſs of human life, as is intimated by Cicero; * but whatever ſome might be, it is certain moſt of them were myſterys of iniquity, nocturnal revellings and debaucherys; to which the Apoſtle may be thought to allude, when he adviſed the Romans † "to walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs." Thus neither the Hebrew מסתר, the Greek μυςήριον or the Latin *myſterium*, nor doth *myſtery* in Engliſh ſignify any thing unintelligible; but only ſome ſecret place, ſome part, point or ceremony of religion, not obvious indeed and laid open to common view, not ſubject to vulgar notice and uſe; yet upon proper occaſions, and by proper inſtruction communicable to thoſe, who were deſirous of ſuch communication: So it is common to call the ſecrets in any trade, which are made known to thoſe only who are brought up in it, the myſterys of trade. The word *myſtery* is uſed in the communion and baptiſmal ſervice in the ſenſe of ſymbol ‡; and in the new teſtament it is applied to expreſs the ſecrets of God therein revealed to mankind. Thus ſaith Chriſt to his Diſciples, "to you it is given to know the myſterys of the

* In his 2d Book de ligibus 14. † Rom. 13. 13. ‡ Exhort. at the table and the 1ſt prayer in Bap.

the kingdom of heaven:" Obſerve, Chriſt ſaith, to *know* the myſterys -- therefore myſterys are not things unintelligible, not knowable. It is very remarkable, that in almoſt every place, where the word myſtery is uſed in the New Teſtament, ſome word is joined with it expreſſive of its implying ſomething intelligible; thus, "I would not, Brethren, that ye ſhould be *ignorant* of this myſtery -- * God hath *made known* unto us the myſtery of his will — † Great is the myſtery of godlineſs." ‡ Here St. Paul comprehendeth the great doctrines of divine revelation from the birth of Chriſt to his aſſumption into heaven under the word μυςήριον *myſtery*, ſignifying by it, the ſcheme, plan or ſyſtem ευσέβειας of the true worſhip in oppoſition to falſe, the heathen worſhip; the myſtery of godlineſs in contradiſtinction to the myſtery of iniquity.

The Hebrew Lexicon writers ſometimes hint at the uſage and derivation of Words by a tranſpoſition of Letters, and a change in thoſe of the like organ: Thus, אחד maſ. אחת fem. with a change of ד into ת; נשב *affine eſt verbo* נשף ſaith Leigh; ſo שפן is referred to ספן, and this again to צפן; דבא old age, the ſtate of infirmity, to דאב *infirmus*; ספל, to פסל. This manner of deflection, or rather perhaps accidental alteration might eaſily take place in languages written as pronounced, and though it ſhould be admitted as really happening ſometimes in the Hebrew language; yet is it ſeemingly not ſo diſtinct a method as that of the Hemantic letters, nor but ſparingly made uſe of, and ſhould therefore be received with caution: But if you trace the Hebrew language, in which every radix is to be conſidered as a definition or exact deſcription, by the hemantic letters, you may proceed with great

 cleaneſs

* Rom. 11. 25. † Epheſ. 1. 9. ‡ 1 Tim. 3. 6.

clearneſs and ſafety; or at leaſt with greater clearneſs than in following the common Lexicons, and with more ſafety than by decompoſitions, which is a method of interpretation extremely confuſed and licentious: Yet I will not pretend to ſay, there are no compounds in the hebrew language; many proper names are evidently and confeſſedly ſo: But then to view all Appellatives and Verbs in this light muſt appear very dangerous and abſurd to any one, who ſhall conſider the nature and ſtructure of the hebrew language. Imperfect Verbs can ſurely with no propriety be looked upon as compounded, whatever may be the caſe of the perfect; ſome of which do indeed ſeem to be compoſed of two imperfect Verbs, or at leaſt, to be ſomehow related to them in their ſignification. I could give ſeveral inſtances in a way perhaps that would be very ſtriking; but I forbear for fear of appearing fanciful, or bringing the leaſt reflection upon a language, in which are contained the oracles of God; and if any of the above remarks ſhould ſeem to have ſo much as a tendency that way I deſire that all the contempt may retort upon myſelf, and the divine word to ſtand with all mankind in the higheſt eſtimation.

I might here ſubjoin properly enough ſome obſervations on the difference of writing many hebrew words uſed in the ſame ſenſe, and on the abſurd application of the points in a grammatical view, were I not deterred from doing it on one extreme by the unreaſonable attachment ſome men ſhew to the Points in looking upon them not merely as of uſe in Pronunciation and ready conſtruing, which would be allowable enough, but in contending for them as coeval with the language, of divine original and conſtituting its Grammar and orthography;

thography; and on the other extreme, by the averſion conceived againſt them by thoſe, who from a laudable zeal and love for the word of God, though perhaps not ſtrictly in every point according to knowledge, are for allowing of no variations in the hebrew language to be owing to Euphony, Pronunciation, Miſtranſcribing or any other cauſe but what is rational though not diſcoverable by us at this diſtance; leſt falling in between both Parties I ſhould find myſelf under ſome difficulty of eſcaping amidſt two fires: I proceed on therefore to the next diſſertation, wiſhing both parties to yield a little and heartily unite in advancing the ſtudy and knowledge of the Hebrew language.

DISSER-

DISSERTATION the Third.

On STYLE.

IN the two preceding diſſertations we took a view of language in its ſeveral parts of ſimple ſounds, letters and words; in this we ſhall take a view of the whole in ſenſe and connection: And what can be more ſurpriſing and entertaining than the conſideration of that variety in which the few ſimple ſounds of ſpeech are formed into words; and theſe again into ſentences ſuitable to every ſubject in nature?

From a ſuitable application of language to every ſubject in nature ariſeth the propriety of ſtyle; divided into the plain or familiar, the middle and ſublime: But of moſt general uſe in all kinds of writing are the two firſt, the third being introduced on occaſion only, to add dignity, and to awaken the Reader. For as obſerved by Longinus, * "the ſkill and excellency of a compoſition can be diſcerned only by a view of the whole; but the ſublime, when properly applied, like lightning ſtrikes in a ſingle paſſage:" or ſtyle is the art of expreſſing

* S. 1.

ſing things in proper words properly diſpoſed. For a proper diſpoſition of words as well as choice ought undoubtedly to be much attended to in all writings, though not to that degree of refinement by rules laid down in Greek and Latin writers, and obſervable in ſome of thoſe Authors; who ſeem in the harmony of their periods oftentimes to pay more regard to the ear than to nature and the judgement, that is to ſay, interrupt the depending parts of ſpeech, and throw them ſo diſtant from the governing, ſo much out of the natural order of ſpeech, that it muſt have been difficult even for a native immediately to ſee the ſenſe: This is to deſtroy perſpicuity, one great excellency in writing; nay ſo great an excellence, that if it be wanting, all other excellencies muſt ſtand for nothing. In the order and ſtructure of words therefore the Judgement ought equally if not more to be conſulted than the Ear. Now in conſulting the Judgement the relative words ſhould lie conveniently to each other, very much in the natural order of ſpeech: But by natural order of ſpeech it muſt not be underſtood as if the Nominative caſe ſhould always ſtand before the Verb, the Accuſative next, then the Ablative; the Adjective and Participle before, or with the Subſtantive; and in like order the other parts of ſpeech. For the natural order of ſpeech may be equally preſerved, if other parts ſtand firſt in a tranſpoſed order; as the Ablative in this ſentence—In the order and ſtructure of words therefore the judgement ought equally if not more to be conſulted than the ear, inſtead of this ſtructure; therefore the judgement ought to be conſulted equally if not more than the ear in the order and ſtructure of words—"In the beginning God created the Heavens and the Earth; or with the accuſ. firſt, the

Heavens

Heavens and the Earth God created in the beginning "—" Of the tree, which I commanded thee not to eat, of it haſt thou eaten? " * This is the ſtructure in the original, more agreeable to the Ear and not leſs perſpicuous to the Judgement than " haſt thou eaten of the tree, wereof I commanded thee, that thou ſhouldeſt not eat." So in Job † " the good ſhall we receive of God, and the evil ſhall we not receive?" inſtead of, ſhall we receive good at the hand of God, and ſhall we not receive evil? " Itaque hæc vobis provincia, Quirites, ſi et belli utilitatem & pacis dignitatem ſuſtinere vultis, non modo a calamitate, ſed etiam a metu calamitatis eſt defendenda. " ‡ In this ſentence the only word, which ſeemeth to ſtand unnaturally is *vobis*; which would ſtand better perhaps next to *Quirites*; and the ſentence might be thus tranſlated into Engliſh almoſt word for word: Therefore this Country by you, Romans, if ye would ſupport the utility of war and the dignity of peace, is to be defended not only from calamity itſelf, but even from the apprehenſion of calamity. The following period in Aſcham's School-maſter, ‖ as indeed moſt of his periods, and thoſe of Hooker deſerve admiration, though differing ſomewhat from the modern ſtructure: " But now commonly in the beſt ſchools in England for words right choice is ſmally regarded, true propriety wholly neglected, confuſion is brought in, barbarouſneſs is bred up ſo in young wits as afterward they be not only marred for ſpeaking, but alſo corrupted in Judgement, as with much ado, or never at all they be brought to the right frame again." This is a well turned ſentence; " they caſt them into the den of lions, them,

* Gen. 3. 11. † 2. 10. ‡ Ci. pro Lege Manilia.
‖ p. 7. Upton's Ed.

them, their children and their wives," * inſtead of, "they caſt them, their children and their wives into the den of lions:" In the original it is thus; and into the den of lions they caſt them, their children and their wives. Again, inſtead of he put me and the chief Baker in ward; "He put me in ward in the captain of the guard's houſe, me and the chief Baker." † Here the finiſhing of the ſentence with one accuſative caſe, and repeating it with the others afterwards not only is of uſe to render the ſenſe immediately clear, but alſo to finiſh the period more harmoniouſly: So, when many nouns come before one verb, the ſtructure will be neat and perſpicuous, if one noun only be placed before the verb, and the others after it; thus, "what David did when he was an hungred, and they that were with him—‡ He went down to Capernaum, he, and his Mother, and his Brethren and his Diſciples— ‖ The King roſe up, and the Governor and Bernice and they that ſat with him." § Many of our modern writers are not ſo careful as might be wiſhed in the ſtructure of their ſentences agreeably either to the Ear or Judgement. Thus in Middleton, ** "St. Paul acquaints Timothy, that he had left Trophimus behind him ſick, on his journey towards Rome; at a time when"— better thus, that on his journey towards Rome he had left Trophimus behind him ſick at a time when—"I can give him ſuch light into the origin of it, as will make him proud of it probably for the future, from a ſtory that I have obſerved in St. Jerom, which ſhews it to be grounded on a Miracle." †† This is an exceeding ill conſtructed ſentence, and it is difficult to know how to mend it; perhaps it would ſtand clearer thus, I can give him ſuch

* Dan. 6. 24. † Gen. 41. 10. ‡ Mat. 12. 3. ‖ John 2. 12. § Acts 26. 30. ** Reflect. on the diſpute between Apoſt. Peter and Paul, P. 20. †† Pref. diſcour. to the let. from Rome.

light into the origin of it from a ſtory, that I have obſerved in St. Jerom, as will probably make him proud of it for the future; ſince the ſtory ſhews it to be grounded on a miracle. "As if thoſe ſacred writers had expreſly declared the ſacramental bread to be God; which all Proteſtants deny, in that groſs ſenſe in which the Papiſts interpret it." * This ſentence as it ſtandeth is very obſcure: If the words "in that groſs ſenſe" relate to "declared" they might ſtand better thus; as if thoſe ſacred writers had expreſly declared the ſacramental bread to be God in that groſs ſenſe, in which the Papiſts interpret it, and which all Proteſtants deny. "To be the moſt deciſive proofs, that can be given of the truth of any Religion." † The words "that can be given" ſtand in the way of the Genitive caſe "of the truth" governed of "proofs;" the ſtructure would be more natural thus, to be the moſt deciſive proofs of the truth of any Religion, that can be given; though the ſentence is not elegant even then becauſe of the double genitive caſe: Suppoſe it were thus; to be the moſt deciſive proofs of true religion, that can be given. This alteration perhaps would not only mend the period, but its ſentiment too; For though there be that are called religions, yet to us there is but one true religion and but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him. "They have alſo many Churches and public monuments erected in teſtimony of ſuch miracles, viz. of ſaints and angels, fighting for them in their battles; which though always as ridiculous — ‡ Here not to take notice how ill the genitive caſe "of ſaints" is referred to monuments by *viz.* a vile abreviation of the latin *videlicet*, let it be aſked, what

* Ib. † Ib. ‡ Let. from Rome.

what is the antecedent to the Relative *which*, battles or miracles? If miracles, as may be ſuppoſed, the words might ſtand more natural and perſpicuous thus; they have alſo many Churches and Monuments of Saints and Angels fighting viſibly for them in their battles, erected in teſtimony of ſuch Miracles, which—Many more ill conſtructed ſentences might be produced from Middleton and other writers held in reputation, were theſe not more than ſufficient to explain, what is to be underſtood by words placed out of the natural order of ſpeech; which is the caſe, when there is ſuch an interruption and wide ſeparation of relative words, as may obſcure the meaning, or keep the mind and judgement too long in ſuſpence. The beſt purpoſe in writing is inſtruction; but this is fruſtrated, unleſs what is written is natural, and readily underſtood. The great beauty in ſtyle therefore, to which every other muſt bend and pay obedience, is perſpicuity; without it the ſublime will be bombaſt, and figurative ſpeech, mere flouriſh. For the ſublime, owing as much if not more to the caſt of thought and manner than to the expreſſion it ſelf, may be uttered in very ſimple and plain language; as the inſtance of Alexander's anſwer to Parmenio, who ſaid, "I would accept the propoſal if I were Alexander; and ſo would I, replied Alexander, if I were Parmenio;" or this of the Jewiſh Legiſlator, "Let there be light, and there was light:" But with many of the Moderns, who ſeem to be either ignorant of this, or are carried away with a falſe imitation of real beauties, lofty and ſtudied language paſſeth for grandeur; and a profuſion of Metaphors, for elegance. Thus in Middleton: "Inſtead of ſearching candidly for the true meaning of the Text, they come provided with ſenſes, which they *ingraft* upon it; till by a practice and habit of *wreſting* the Scriptures on all occaſions, they acquire

a *dexterity* of *extracting* what doctrines they pleaſe out of it." * What hath wreſting, dexterity and extracting to do with to ingraft? "I was jealous of *warping* my judgement by ſome *bias*, which his authority might be apt to *imprint*." † How can the bias of a boul be ſaid to warp or be imprinted, much leſs do one and ſuffer the other at the ſame time? "This *extenſion* of it into the antedeluvian ages can ſerve no other end but to *envelope* a plain queſtion of fact in *Clouds* and *Myſterys*." ‡ How can Extenſion be ſaid to envelope? This word is derived at ſecond hand from the French *enveloper*, but originally from the latin *involvo* properly to roll one thing upon or over another, to wrap up. To cover or wrap up any thing in clouds and myſterys, in the ſenſe of obſcuring, is no ſtriking periphraſis; for take it out of the french dreſs, and all its ſeeming elegance is gone. What occaſion have we for *invelope*, *develope* with many more french words and phraſes? *Wrap up* is as expreſſive as *invelope*, and I am ſure more agreeable to the ear. Were we in want, and our neighbours rich in ornaments, there might be ſome excuſe for borrowing of them; but ſince the French write moſtly as they ſpeak, their language cannot be very elegant. "There was no occaſion to *deſert* that foundation, which the Apoſtles had laid, and to *take refuge in a precarious ſyſtem*, calculated rather to create ſcruples than to cure them." § Here to ſay nothing of *calculated*, *create* and *cure*, we may venture to affirm, that to deſert a foundation is a very improper metaphor, and more improperly joined with taking refuge in a precarious ſyſtem: To *deſert* is an alluſion to a Soldier quitting his regiment; and *take refuge*, to a Criminal flying to an aſſylum, which was no precarious but ſure protection. "By examining

* Reflect. p. 12. † Examination p. 1ſt. ‡ ib. § ib.

examining that *foundation* or firſt *link* of his prophetic Chain we may the better judge of its ability to *ſuſtain* that immenſe weight and length, which he *aſcribes* to it." * Here is no *ſimplex munditiis*, no *ornamenta et lumina orationis*; § but an extravagance of finery, put on without the leaſt taſte and diſtinction. Where is the ſenſe of placing foundation and link together; things of not the leaſt connexion and relation? A foundation may be ſaid very properly to ſuſtain, bear up, from the latin *ſub* and *teneo* to hold up by ſtanding under; but who ever heard of a chain ſuſtaining a *weight* and *length* by its *ability?* or of *aſcribing* immenſe weight and length to a chain? Some more ſpecimens of flouriſhing, high flown language might be given from ſome other modern writers, who as thoſe cenſured by Longinus † are mad in the purſuit of ornaments; which indeed if put on neatly are very becoming, but if without taſte, diſguiſe, and are turned into real blemiſhes. "Therefore, ſaith Longinus, we ſhould examine whatever looks ſhewy and lofty in proſe and poetry in the ſame manner, that a wiſe man doth honour and riches, whether there be any thing in them intrinſically good, or it be mere ſhew and appearance only." Quintilian's rule for the uſe of metaphors is to continue the ſame alluſion throughout, and not after beginning with a ſtorm to end with a conflagration. Id imprimis eſt cuſtodiendum, ut quo ex genere cæperis tranſlationis, hoc deſinas. Multi enim, cum initium a tempeſtate ſumpſerunt, incendio aut ruina finiunt; quæ eſt inconſeqentia rerum fœdiſſima: ‡ But to purſue

* ib. § Sint iſta ornamenta & lumina orationis; ſint ſtellæ ac ſydera, quibus ſeſe irradiet eloquentia; at non ubiq; ſyderibus cœlum conſtat: Annulis gemmiſq; onerare digitos articuloſq; omnes plebeiis in more eſt—Ego hæc lumina orationis velut oculos quoſdam eſſe eloquentiæ credo; ſed neq; oculos eſſe toto corpore velim. Quint.

† S. 5. ‡ Lib. 8. 6.

purſue our ſubject by conſidering ſtyle under two ſpecies of writing, Oratory and Hiſtory.

Of ORATORY.

Oratory will take in the Moraliſt and Philoſopher, the Civilian and Stateſman; or the Style ſuiting the Senate, the Bar and the Pulpit. The compoſition itſelf is named Oration, Speech, Diſcourſe or Sermon: In which the ſpeaker muſt keep in view theſe two things, to inform and influence his Audience partly at the beginning of the diſcourſe, partly in the middle, and effectually in the concluſion. For the Maſters in rhetoric among the Greeks and Romans have conſidered an Oration to conſiſt of three or four parts; which they call

Principium or exordium	Προοίμιον or πρόλογος
Narratio	Ἔξήγεσις
Confirmatio	Ἐπίρρωσις
Peroratio	Ἐπίλογος

Narratio and *comfirmatio* extend from the beginning through the middle of the diſcourſe; the *principium* or *exordium* is its mere introduction and opening; the *peroratio* is the recapitulation of what hath been ſaid, and concluſion. Now as theſe parts of an oration differ widely in nature from each other, ſo they require a difference of ſtyle.

A diſcourſe may open variety of ways beſpeaking the favour and attention of the audience; as, by an addreſs to thoſe who preſide in chief, with an apology, with ſetting forth the occaſion and deſign of the point in debate, or with any other form ariſing from the ſpeaker's conſideration of his own ſituation and the Perſon of his

his hearers: Principium, ſaith Cicero, * aut ex Perſonis aut ex rebus ipſis ſumuntur trium rerum gratiâ; ut amicè, ut intelligenter, ut attentè audiamur: But from whatever occaſion the exordium may take its riſe, in general it ſhould be ſhort, plain and modeſt; principia vel non longa, vel ſæpe nulla. † Here the Poet muſt be as ſimple and plain as the Proſe writer;

——profeſſus grandia turget;
Nec ſic incipies ——————
Fortunam Priami cantabo, et nobile bellum.

Swelling introductions to plain ſubjects are ridiculous, and to great actions, unneceſſary; becauſe they ſufficiently ſhew and magnify themſelves: Not but on ſome occaſions it may be right to begin with ſpirit and fire; as Cicero breaks out upon Catiline in a rage of interrogation—Quouſq; tandem abutêre, catilina, patientiâ noſtrâ? And afterwards to the Quirites, in all the hight of amplification—Tandem aliquando, Quirites, Catilinam furentem audacia.

The language too muſt be ſimple, plain and conciſe in the narration; which is the part for ſtating the ſubject, and ſetting forth its conſideration under one or more propoſitions, the fewer and clearer the better; Narratio veriſimilis ſit, aperta, brevis. ‡

Neither muſt the ſpeaker riſe much in the confirmation; where he is to prove the points under conſideration by proper illuſtrations, apt, ſhort and plain examples; by expreſſive ſimilitudes, cogent arguments and juſt obſervations, backed and ſupported by authorities divine and human. Here the ſpeaker muſt make his way to the judgement and conviction of his Audience by words and matter

* De orat. part. † ib. ‡ ib.

matter weighty and ſignificant, in ſentences grave and unaffected; in ſhort, rather by ſtrong, good ſenſe in familiar language than by trifling obſervations in hard words and ſtudied ornaments: Dilucidum ſit uſitatis verbis—probabile genus eſt orationis, ſi non nimis eſt comptum atque expolitum; ſi eſt authoritas & pondus in verbis, ſi ſententiæ vel graves, vel aptæ opinionibus hominum & moribus. *

The ſubject being opened, explained and confirmed in the three firſt parts, that is to ſay, the ſpeaker having gained the attention and judgement of his audience muſt proceed in the peroration to complete his conqueſt over the Paſſions, ſuch as, imagination, admiration, ſurpriſe, hope, joy, love, fear, grief, anger—To theſe ſome application may be made in the exordium, but now the court muſt be paid wholly to them; in managing which is required no ſmall ſkill and addreſs. Now therefore the ſpeaker muſt begin to exert himſelf; here it is that a fine Genius may diſplay itſelf in the uſe of Amplification, Enumeration, Interrogation, Metaphor and every ornament, that can render a diſcourſe entertaining, winning, ſtriking and enforcing: Suavis eſt oratio, quæ habet admirationes, expectationes, exitus inopinatos, interpoſitos motus animorum, colloquia Perſonarum, dolores, iracundias, metus, lætitias, cupiditates.

Thus the Orator may gain the aſcendant over his Audience; can turn the current of their minds his own way either like the rapid Severn with uplifted head ruſhing on impetuous, or like the ſmooth gliding Thames gently riſing by almoſt imperceptible advances. Erit eloquens is qui ita dicet, ut probet, ut delectet, ut flectet: Probare neceſſitatis eſt; delectare, ſuavitatis; flectere, victoriæ—ſed quot

* ib.

quot officia oratoris, tot ſunt genera dicendi; ſubtile in probando, modicum in delectando, vehemens in flectendo.

Thoſe who have excelled moſt in Oratory among the Greeks are Socrates, Aeſchines and Demoſthenes, not forgetting Plato and Ariſtotle as Philoſophers; among the Romans, Cicero: Iſocrates is reckoned elegant in the choice of words, and harmony of his periods; Aeſchines, perſuaſive; Demoſthenes great, and Cicero all; as ſaith Quintilian, mihi videtur M. Tullius, cum ſe totum ad imitationem Græcorum contuliſſet, effinxiſſe vim Demoſthenis, copiam Platonis, jucunditatem Iſocratis.

Of HISTORY.

It is the opinion of Cicero, that an Orator ought to be an univerſal Scholar: Nemo poterit eſſe omne laude cumulatus orator niſi omnium rerum magnarum atque artium ſcientiam conſecutus; and certain it is, a complete Hiſtorian muſt be all this and more. The Hiſtorian, as every ſubject in nature may lie before him, muſt be maſter of every ſpecies of writing, uſed either in proſe or poetry. For Hiſtory is a narrative of Facts and Characters with their circumſtances of time and place, ſet forth in the moſt inſtructive and agreeable manner.

Firſt, The ſubject of hiſtory are Facts and Characters of Men; the facts muſt be ſuch as really happened, the men ſuch as really exiſted, and did the Actions: Quis neſcit, primam eſſe hiſtoriæ legem, ne quid falſi dicere audeat; deinde ne quid veri non audeat; ne qua ſuſpicio gratiæ ſit in ſcribendo, ne qua ſimultatis? *

Secondly, muſt be aſcertained the time and place when and where actions are done, and perſons lived. All is liable to confuſion without Time or Chronology;

* Ci. de orat. L. 2.

gy; by which things are diſtributed within certain fixed points and periods, called Eras or Epochas, with reſpect to which Events are dated, and Facts commence. Beſides, Chronology if it be aſtronomical is an appeal to nature for the truth and authenticity of any relation: So alſo is the circumſtance of Place. Here indeed the Hiſtorian is not upon every turn to play the Poet in flowry deſcriptions of Hills and Dales, of Rivers and Citys; yet ſhould he give ſome deſcriptive evidence of places, where actions are done as well as of the people, that inhabit them: The deſcriptions ſhould be conciſe, but elegant as thoſe of the Poet; and the Characters well drawn and ſupported: Rerum ratio ordinem temporum deſiderat, regionum deſcriptionem; hominumq; ipſorum non ſolum res geſtas, ſed etiam, qui fama ac nomine excellant, cujuſq; vitam atq; naturam. * Thus far extend the eſſentials of hiſtory, its ground and foundation; on which every Hiſtorian ſhould oblige himſelf to build: But then

Thirdly, as to the ſuperſtructure, this may admit of variety; there may be many forms of building, and perhaps each agreeable to the View. That hiſtory ſhould not be mere narration will be eaſily allowed; but that every thing ſhould be inſtructive and ſet off in the moſt agreeable manner: This then will depend upon the management of the ſubject matter, its choice and adjuſtment of parts.

Firſt, The materials of hiſtory ſhould be well choſen; not every Fact or Circumſtance, nor every Character ſhould be taken into the account, but ſuch only as are intereſting and have a chief hand in affairs: The ſubject, ſaith Dionyſius, † ought to be engaging and amiable καλὴν καὶ κεχαρισμένην; to ſet out properly and end

* ib. † Ep. Pom.

end ſo, ſomewhat like the winding up of a good play. It ſhould therefore be wiſely conſidered what characters, what facts and what circumſtances of facts may be moſt uſefully inſiſted upon. In a number of actions dependent on each other it may not be neceſſary to recite every action, nor every circumſtance of an action, but only ſome principal; which, like a hand ſtanding to view in the high road, may ſerve to point out the by-turnings; ſome eminent part, that may convey a comprehenſive Idea of the whole: effects properly ſtated will of themſelves often diſcover the cauſes; and a leading action, the conſequences and minute circumſtances. Beſides, ſome things, circumſtances and characters are ſo trifling and unimportant, that to take notice of them it would offend the Reader and only ſerve to burden his memory. And here it may be proper to remark, that a hiſtorian ought to ſtate his ſubject in a ſhort and plain exordium; not retard the narration by a florid preface or long introduction, nor interrupt it with moral, much leſs party reflections upon events; upon actions, conſidered as good or bad: This would be an unpardonable impertinence, an invaſion of the Reader's province as well as a tacit impeachment of his underſtanding, as if he were not capable of drawing inferences, and making reflections for himſelf. The inſtant a writer ſtops to draw inferences, or ſteppeth out of his way to make moral reflections, he layeth aſide the character of an Hiſtorian a Relator of Facts, and aſſumeth the different offices of the Moraliſt, the Philoſopher and Politician: The buſineſs of an Hiſtorian is only to ſet forth Actions, their Motives and Events in ſuch manner as that he may teach his Reader to be a Moraliſt, Philoſopher and Politician without profeſſing to do ſo. If on occaſion it ſhould be thought neceſſary to throw in

ſomething as a remark or reflection, even this ſhould be made to carry the face of narration; that it may not ſeem to come from the Hiſtorian himſelf, but as making a part of the Hiſtory: So ought what may be ſaid reſpecting the motives and cauſes of actions. Cicero obſerveth, "that as deſigns preceed the execution of things, the Hiſtorian ſhould point out thoſe deſigns, and not barely relate actions and events; but explain their modes and reaſons: Conſilia primum, deinde acta, poſtea eventus expectantur, & de conſiliis ſignificari quid ſcriptor probet, & de rebus geſtis declarari non ſolum quid actum aut dictum ſit, ſed etiam quomodo: * So alſo Tacitus; "not only the final iſſues of things ought to be laid open, but alſo their riſe and original" —non modo caſus eventuſque rerum, ſed ratio etiam cauſæq; noſcantur. To fetch things from the fountain head, and as much as may be aſſign their true motives is certainly right in a Hiſtorian; but if in theſe paſſages Cicero and Tacitus mean, that a Hiſtorian ſhould interpoſe his own reflections and opinion on the cauſes, motives and fitneſs of actions, it is undoubtedly a ſentiment that carrieth in it great impropriety; becauſe, as ſaid before, it is invading the province of the Reader, who is to be ſuppoſed as capable of judging in theſe caſes upon evidence of the facts as the writer himſelf: Though indeed where the *quomodo quid factum ſit*, is not abſolutely aſſigned, it is trifling and abſurd even for the Reader to reaſon about it; ſince many reaſons may be propoſed, and every one uncertain. For what Mortal can ſee into the ſecret counſels and heart of Man, can form a poſitive Judgement about his deſigns and modes of facts, which modes he never ſaw? And what infinite miſchief hath come to paſs under ſuch an impertinent pretence!

* de orat. L. 2.

pretenſe! Thouſands of truths have hence been denied or perverted, and real facts called in queſtion; thouſands of falſities in reſpect to the natural, civil and moral world have been advanced and maintained by Authors, who are influenced by paſſion, flattery, party, intereſt; or give themſelves up to vain conjectures and viſionary ſpeculations: Egotiſms are bad in all writing, but eſpecially in Hiſtory. It is excellently ſaid by one of the beſt Writers and Critics of the age, particularly in his own language, Mr. Johnſon, in his propoſals for an Edition of Shakeſpeare—"The Editor, though he may leſs delight his own vanity, will probably pleaſe his reader more by ſuppoſing him equally able with himſelf to judge of beauties and faults, which require no previous acquiſition of remote knowledge. A deſcription of the obvious ſcenes of nature, a repreſentation of general life, a ſentiment of reflection or experience, a deduction of concluſive argument, a forcible eruption of effervescent paſſion, are to be conſidered as proportionate to common apprehenſion unaſſiſted by critical officiouſneſs; ſince to conceive them nothing more is requiſite than an acquaintance with the general ſtate of the world, and thoſe faculties, which he muſt always bring with him, who would read Shakeſpeare." If then the reflections of an Editor on the beauties and faults of his Author are to be deemed critical officiouſneſs, what ſhall we call thoſe of an Hiſtorian on Actions and the Events of things? Another interruption more diſpleaſing than all is an Apology for what is ſaid; becauſe it is owning a fault, and at the ſame time committing it when it was in the writer's power to avoid it.

Secondly, great judgement is required in the diſpoſition of the materials in reſpect of Time, Things and Perſon.

As to chronology, though it is the very life of hiſtory,

one

one of its diſtinguiſhing characters from fiction and novel; yet no more in hiſtory than in its reſemblance, an heroick poem, is it always beſt to relate every thing ſtrictly to the order of time it happened in: Some facts will ſtand better in one view than in another, and a writer ſhould always ſtudy how to place them to moſt advantage. For inſtance, where effects and events are owing to long preceding cauſes, it may be better to mention the cauſe with the effect, or the effect with the cauſe, though happening ſome time before or after; becauſe it may prevent the faults of referring the Reader back to ſomething already related, or promiſing to explain ſomething afterwards, and they will make a double impreſſion upon the Reader, when placed thus together. Beſides, as many facts may happen together and are interwoven with each other, to relate them in the order of time might give the Reader leſs diſtinct conceptions, if not throw him into great confuſion and perplexity. The previous relation of any thing is called from latin, anticipation; from Greek, prolepſis; and throwing together the principal circumſtances belonging to any one matter of fact, though they happen with ſome diſtance of time, is named περιοχὴ: This may oftentimes be effected by a beautiful and true uſe of the Parentheſis, introduced like a By-ſtander in the drama to explain to the audience ſome hidden cauſe or circumſtance of an action. By a judicious diſtribution of parts not too ſtrictly according to time, may alſo be avoided a tireſome continuation or ſameneſs of matter. Even the Hiſtorian as well as the Poet ought to ſtudy variety and change, and ſhould now and then diverſify the ſcene a little with ſomething new, thrown in as a kind of epiſode in an epic poem for the Readers relief and entertainment; for even ſweet will cloy, if there be too much of it: But

yet

yet great care ſhould be taken, that all digreſſions in hiſtory have a connexion with the principal ſubject.

It will contribute alſo not a little to the Reader's relief and delight, if the writer can ſucceed in the next diſpoſition, that of things; by which is meant thoſe eaſy and natural tranſitions from one ſubject to another, that unite the ſeveral parts, ſhew the proportion they bear to each other, and give beauty to the whole. Theſe tranſitions will give the Reader proper opportunitys of ſtopping, accommodate him as it were with certain places for reſt and refreſhment; leading on the mind and attention with ſtrength and vigour like a judicious attendant, who would ſhew a Perſon on his travels the rarities of a country without ever tiring him, and without raiſing that confuſion of Ideas which is occaſioned by wide and haſty excurſions from place to place, and from kingdom to kingdom.

The laſt diſpoſition in the materials is that of Perſon; by which is meant not merely a change of perſon from the third to the firſt or ſecond by an addreſs directly to the Reader or Hearer, which indeed, as obſerved by Longinus, * hath a ſurpriſing effect upon the Hearer, making you fancy things diſtant to be really preſent, and that you are actually concerned in them: But by it is meant a true appearance, when inſtead of relating the words or actions of others in the third perſon, called *oratio obliqua*, the Hiſtorian like the dramatic writer introduceth the agents themſelves ſpeaking and acting in their own proper perſons as in real life; named *oratio directa*. Narration, whoſe ſtyle in hiſtory as well as in oratory muſt be neat yet ſimple and unaffected, in words few, yet clear and perſpicuous as poſſible, will grow dull and tireſome with ſameneſs, if not diverſified and

* S. 26.

and kept alive by deſcriptions and the introduction of Perſons. Hiſtory may hence be adorned with all the variety of Style, with every ornament and beauty of language: Hence it may be animated with agreeable dialogues, pleaſing ſcenes and great ſtrokes of the ſublime; the Stateſman may debate, the General encourage, the Orator harangue in ſhort, elegant ſpeeches, and even the Poet may ſing his plaintif Elegys and triumphant Songs. One thing to be regarded in this is to make ſuch Perſons ſpeak and act agreeably to probability and truth, in Character; leſt, if they betray too much refinement in their notions and over-act their parts, they ſhould appear as Heroes in Poetry and Romance; which delight in repreſenting things more like what they ought to be than as they really are in the preſent imperfect ſtate of nature. Not that it is requiſite for an Hiſtorian to vary in no reſpect from reality; for then to what purpoſe are the rules of hiſtory, or how can different hiſtorians write upon the ſame ſubject? It is ſurely ſufficient, that things are true in the groſs, real in ſum and ſubſtance; the hiſtorian in his manner of relation will no more invalidate them than an Embaſſador his inſtructions, which he is at liberty to communicate his own way and in his own words without confining himſelf ſtrictly to thoſe of his maſter, and every thing will notwithſtanding be conſidered as authentic and valid.

The greateſt part of hiſtory you ſee is taken up in narration; and therefore its ſtyle ought moſtly to be of the familiar and middle kind: There can be few opportunitys for metaphor and the ſublime except from the introduction of Perſons. In certain deſcriptions indeed, as of battles, diſtreſſes, calamitys, friendſhip, which yet ought not to be long and tedious, there is room for painting the paſſions; though great caution and

delicacy

delicacy ſhould be obſerved in touching upon the ſofter paſſions of Love and Pity, for fear of debaſing the nobler parts of hiſtory, whoſe gravity will not eaſily bear any thing ſoft and light. Hiſtory, were ſhe to be painted, might be repreſented addreſſing herſelf to judgement beautifully ſerious and modeſt indeed, yet not prudiſh, as if poſſeſt of no paſſions at all.

Such ſeem to be the Rules neceſſary to render hiſtory complete; entertaining, as well as uſeful and inſtructive: Which Rules, if they are juſt, and have their Foundation, fixed in the very nature and reaſon of things, will ſerve to convince us that the province of the Hiſtorian is by much the moſt extenſive and moſt difficult to manage; they may alſo ſerve for a ſtandard of ſtyle, and be applied to authors as a kind of touch-ſtone to try in what reſpects they merit our eſteem and imitation, and in what, our cenſure and diſregard. Suppoſe then we were to take a ſhort view of ſome writers the moſt admired among the antients with theſe rules in our hand; which will be of uſe even to elucidate the rules themſelves.

Hiſtorical writers the earlieſt and of moſt eſteem among the Greeks are Herodotus, Thucydides and Xenophon.

Herodotus, as we are informed by Dionyſius, * was born ſome little time before the perſian war at Halicarnaſſus: From whence to avoid the Tyrant Lygdamis he retired to Samos, where he writ his hiſtory in the Ionic dialect, conſiſting of nine books, inſcribed with the names of the nine muſes.

This writer is accuſed of breaking in upon the firſt law of hiſtory in many reſpects, particularly by his multiplicity of Storys; for which he is ſeverely cenſured by

* de Thucyd. Judicium.

Thucydides, Xenophon, Joſephus and others. Apud Herodotum, ſaith Cicero, patrem hiſtoriæ, ſunt innumeabiles fabulæ. * Herodotus, it muſt be owned, aimeth too much at pleaſing by the frequent introduction of Storys; ſome of which are extreamly fabulous, ſuch as the Story of Arion the muſician being carried aſhore by a dolphin, many incidents regarding the Aſſyrians, Medes, and particularly the origin of the Scythians; ſome alſo are light and indecent, as that concerning the wife of Candaules, † and the behaviour of the Perſians to the Macedonian women: ‡ But it may be ſaid in his excuſe, that though in his eager purſuit of theſe amuſements and gaieties for the entertainment of his Countrymen he may be juſtly blamed for departing from the gravity and dignity of hiſtory, and in ſome ſort, from its veracity; yet for theſe Stories only he cannot be charged with abſolutely falſifying, becauſe they are not told as real facts. When he offereth any thing traditional and fabulous, you have notice of it by *ſo I have been told*, or *as they ſay*; nay he often goeth ſo far as to ſignify his own diſbelief of certain Storys. ‖ He may therefore be eſteemed a faithful Hiſtorian even in theſe reſpects as well as in relations from his own immediate knowledge; when his vouchers are ſtrong, and his authority indiſputable.

But though he ſhould be thought blameable in ſome of his facts, yet he cannot in his Characters; which are well drawn and ſupported, as that of Dejoces, a cunning, ambitious man who got himſelf made the firſt King of the Medes; ** of Cyrus wiſe, generous, brave and ſucceſsful; †† of Aſtyages, Darius, Xerxes inſolent, cruel, unfortunate, daſtardly; ‡‡ of Mardonius a flattering, pimping Senator. *†*

His

* De lig. l. 1: † L. 1ſt. S. 9. ‡ L. 5. 19. ‖ L. 1. 75. 182. ** L. 1. 96. †† L. 1. 114. 123. &c. ‡‡ L. 1. 118. L. 4, 5 and 7. particularly L. 7. 11. Xerxes's Anſwer to Artabanus. *†* L. 7. 9.

His deſcriptions too are moſt of them ſhort, elegant and even curious, as that of the river Halys forming a boundary between the kingdoms of Lydia and Media; * of the paſſage into Media; † of Ionia; ‡ of Xerxes march toward the Helleſpont into Greece; ‖ of the Tempeſt which deſtroyed his Fleet: § Though he is ſometimes faulty in deſcribing places, which are not the ſeat of any action. ** The Scene of expoſing the Infant Cyrus is very affecting; †† but that of Harpagus feaſting upon his own Son by the cruel deception of Aſtyages, too horrid and too long dwelt upon. ‡‡

In the great point of Chronology our Hiſtorian is very deficient; which indeed is ſomewhat wonderful, conſidering he writ during the Olympiads; the beginning of which Varro, it is ſaid, made the Epocha, where the fabulous times end, and the hiſtorical begin. Herodotus is ſaid to be born in the 87th Olympiad, about the beginning of the Peloponneſian war; and his Hiſtory to take in the compaſs of 240 years down to the time of this memorable Event.

As to the management of the ſubject Herodotus cannot in general be admired either for the choice or diſpoſition of his Materials.

In his choice he is blameable for introducing ſo many fables and ſtorys, for inſerting his own conjectures and opinions *†* often on very trifling occaſions, as of Cyrus placing Croeſus on a funeral pile; *‖* of the Speech ſpoken by the friends of Dejoces; *‡* of Harpagus returning home with the remains of his Son to bury them. ‖*‖ This laſt circumſtance might have been very beautifully added in the way of narration, and brought in with

 great

* L. 1. 6, 72. † L. 1. 178. ‡ L. 1. 142. ‖ L. 7. 22. § L. 7. 188. ** L. 4. ſeveral rivers in Scythia. †† L. 1. 111. ‡‡ L. 1. 119. *†* in ſuch words as theſe, ὡς ἔμοι δοκέει, ὡς ἔγω δοκέω. *‖* L. 1. 86. *‡* L. 1. 97. ‖*‖ L. 1. 119.

great force when Harpagus for this cauſe is made the chief Agent in depoſing Aſtyages, and placing Cyrus upon his Throne, in ſome ſuch manner as this: Harpagus, when Aſtyages told him he had been feaſting on his own Son, ſhewed no ſort of reſentment at that time, but collecting up the remains of his Son went home as if with deſign only to bury them. In ſection 75 of the firſt book are no leſs than three faults, namely, promiſing to explain a cauſe on a future occaſion, giving a conjecture, relating a ſtory and then ſaying he did not believe it. To what elſe tend ſuch materials as theſe but to ſwell the work, interrupt the narration, and diſpleaſe the judicious Reader?

Nor are the materials, a great part of them, more ill choſen than ill diſpoſed in regard to Time and Things: In reſpect of perſon the diſpoſition is very excellent. What can be more agreeable than the dialogue between Solon and Croeſus? between Cyrus and Croeſus? or that between Croeſus and his Son? * how entertaining and inſtructive the debates of Otanes in favour of Democracy, of Megabyſus for Ariſtocracy, and of Darius in defenſe of Monarchy; ‡ alſo of Artabanus diſſuading Xerxes from an Expedition into Greece! ‖ The ſpeech of Dionyſius the Phocean General to the Ionians is much admired by Longinus for its natural diſorder in the words and thoughts, ariſing as it were from a ſudden conſternation and hurry in the ſpeaker: "Affairs are indeed come to a criſis, Ionians, for us either to be free or ſlaves, even fugitive ſlaves. If then ye are willing to engage with a few difficultys; ſome labour for the preſent only, and you will be able to defeat your Enemies." ‡‡ Here, ſaith Longinus, ‖‖ the natural order was this—Ionians now is the time to take ſome pains; for our affairs are come

* L. 1. 30. 87. ‡ L. 3. 80. ‖ L. 7. 10. ‡‡ L. 6. 11. ‖‖ S. 22.

come to a criſis—He alſo commendeth * this change of perſon in the ſecond book, † "as you ſail up from the City Elephantina, there is a riſing Ground; paſſing by which you come to a flat, where is an Iſland ſurrounded by the river Nile; proceeding from hence by land for ſeveral miles you take ſhip again till you arrive at a large town, called Meroe." The Oracles in Herodotus delivered in verſe diverſify the ſcene agreeably enough.

But as to time things are diſpoſed by him to advantage neither ſtrictly in the order they happened, nor out of it, ſtarting a point and then immediately quitting it in ſcent of another: He leaveth his ſubject continually, breaketh off frequently in the midſt of it, attending upon ſome ſtory that may come in his way, and making the main narration wait. ‡ Hence the frequent faults of referring back and reminding the Reader of ſomething already mentioned, or promiſing to mention ſomething afterwards. ‖ A remarkable break is in book the ſeventh; where the progreſs of the Perſians in Attica is delayed after the battle at Thermopylae. From Section 226 are thrown in ſeveral circumſtances and ſtorys to 239; when the Reader, quite impatient to go on from the battle at Thermopylae, and might at firſt hearing expect an end put to his impatience from the Hiſtorian's promiſe of returning to whence he digreſſed ** is to his great mortification carried back to the time of the Perſians firſt coming into Greece; then in the beginning of the eighth book is acquainted further with the Greeks preparations at Sea, but can meet with nothing in conſequence of Thermopylae

* S. 26. † 29. ‡ See L. 1. 78, 82; 130 an ill timed anticipation of the Medes revolting from Darius, and of Xerxes and Darius 183. ‖ in ſuch words as theſe; ὡς καὶ πρότερον μοὶ εἴρηται, μνήμην ποιήσομαι, ἐγὼ ὀπίσω λόγοισι σημανέω. L. 1. 75, 85, 106, 130, 131, 184. ** ἄνειμι δὲ ἐκεῖσε τοῦ λόγου τῷ μοὶ πρότερον ἐξέλιπε.

Thermopylae till Sections 27 and 50, when he is at length told of the Perſians ſeizing upon Athens. Herodotus knew very well, that the Reader ought to be relieved, and aimeth to relieve him; but hath failed very much in the principal means of doing it, order and connection.

For he alſo conducteth his Reader ill in paſſing from ſubject to ſubject, oftentimes hobbling and ſtopping to tell him when one point is finiſhed, and another beginning; * which is extremely diſagreeable in any writer, but eſpecially in a Hiſtorian, who ſhould ſtate his main Subject at firſt ſetting out, but not the ſeveral parts, which ought to be ſeparated indeed, yet ſo as that they may fall in naturally together, and ſeem to be united like the diviſions of a Country by rivers and hills, or the commodious apartments in a well contrived building: Sometimes leaping and ſkipping; as in the tranſition from Scythia to Lybia, † and in ſeveral other inſtances; but perhaps the moſt inſtructive and entertaining way of ſhewing even the faults of our Author may be to give a ſhort view of his hiſtory.

Book the firſt, Clio.

The ſubject is thus admirably ſtated: "The deſign in this hiſtory of Herodotus the Halicarnaſſian is to preſerve great exploits from the ruins of time, and what is curious and remarkable among the Greeks and foreign nations; as likewiſe to point out the occaſions of their ſeveral wars with one another." He ſetteth out with the rape of Io daughter of Inachus by the Phoenicians trading to Argos, and the repriſal of the Greeks upon Europa daughter to the King of Tyre; afterwards upon

* L. 1. 95, 141. † L. 4. 145.

upon Medea daughter to the King of Colchis, and laſtly on the ſide of the Aſiatics, the rape of Helen by Alexander the ſon of Priam King of Troy, alleged by the Perſians as the prime cauſe of commencing hoſtilities between them and the Greeks: But waving theſe Storys he paſſeth on to Croeſus King of Lydia, as the firſt known invader of Grecian liberty. Here juſt mentioning one or two conqueſts gained by Croeſus over the neighbouring ſtates the Ionians and Eolians, away he flieth back again to ſtorys about the Progenitors of Croeſus, particularly of Candaules King of Sardis, continuing to ſection 26; where he returneth to Croeſus and his Conqueſts over other ſtates, which brought great acceſſion of power and riches to the Lydians as well as pride and imaginary happineſs to himſelf. The greatneſs of Croeſus drew to Sardis, the capital of Lydia, many learned Greeks; among others Solon the Athenian Lawgiver; and hence the agreeable interview between him and Croeſus. * Now come on the misfortunes and diſtreſſes which befell Croeſus in the loſs of Attys the only ſon of his hopes and delight, who was killed by the ſhot of a dart from the unlucky hand of Adraſtus, as he was hunting a wild boar; and afterwards in the loſs of his kingdom by Cyrus. For Croeſus like the Canaanites and their neighbours againſt the Iſraelites, being jealous of the growing power of the Perſians was for cruſhing it by a war; but in the attempt met with the fate, deſerved if not ſuffered by all firſt agreſſors, with whom to be beforehand in injurys is wiſer policy than to guard againſt them. The Reader here hath notice given him of Croeſus intention to make war upon Cyrus, but before his entering upon action is ſtopped with

* To Sec. 34.

with a long detail about conſulting the oracles, and forming an alliance with the chief powers of Greece, the Athenians and Lacedemonians; and here again, with an account of their affairs and government. † Now juſt after entering upon action come in other interruptions concerning Dejoces, Phraortes, Cyaxares and Aſtyages, Kings of Media: of the laſt is a long ſtory about marrying his daughter Mandane to Cambyſes a private Perſian, and committing her ſon, afterwards called Cyrus, to Harpagus the herdſman to be deſtroyed, thinking by this to defeat the accompliſhment of a dream, that her offspring would one day diſpoſſeſs him of his throne, to 76; when Croeſus and Cyrus come at laſt to an engagement, after which Croeſus retiring to Sardis, the City is taken and himſelf made priſoner by Cyrus. Now are introduced more ſtorys of the Medes, Perſians and other nations to 141; when he cometh about again ‡ to the Ionians, Eolians and Lydians, who revolting are again brought into ſubjection to Cyrus by Harpagus. After this Cyrus maketh war upon the Aſſyrians, taketh Babylon, and goeth againſt Tomyris Queen of the Meſſagetes in Scythia; by whom he is ſlain in battle and his head thrown into a veſſel of blood with this ſarcaſm, "there ſatiate thyſelf with that which thou thirſtedſt for, blood." He left the kingdoms of Media and Perſia to his Son Cambyſes; who in the beginning of the

Second book, Euterpe

Is carried into a war againſt the Egyptians; but here a multitude of ſtorys concerning them intervening, the ſame is made the ſubject alſo in the beginning of the

Third

† To 71. ‡ with ἄνειμι δὲ ἐπὶ τὸν πρότερον λογον.

Third Book, Thalia.

In this book from 61 to the end is an account of the Perſian Magi conſpiring againſt Cambyſes during his ſtay in Egypt, and the reign of Darius ſon of Hyſtaſpes, who after the Magi were ſlain is ſaid to have gained the Kingdom by the neighing of his Horſe; with ſtorys intermixed relating to India, Arabia and Samos.

Book the fourth, Melpomene.

This Book ſetteth out with an expedition of Darius againſt the Scythians; which is ſoon quitted and the Reader carried on a gooſe chaſe out of his way with a fabulous origin of the Scythians, and with deſcriptions of their rivers, cuſtoms in ſacrifice and making of leagues to 83; when our ſtory teller, as it were recollecting and finding himſelf out of his way, ſtoppeth his fellow traveller the Reader with the comfortable information that he muſt carry him back again to the place whence he ſet out. * The expedition of Darius, and its ill ſucceſs is continued to 145; when the Reader all of a ſudden is led another dance upon an expedition into Lydia before he is recovered of the laſt.

Book the fifth, Terpſicore.

In the wretched retreat of the Perſians out of Scythia the adventurous Monarch and his mighty army all of a ſudden diſappear in the latter part of the fourth book, and the Reader after having been in queſt of them for ſome time in vain, and at laſt giving them over as loſt, is

* Ἀναβήσομαι δὲ ἐς τὸν κατὰ ἀρχὰς λεχθέντα λόγον.

in the beginning of this book, when he leaſt expected it, ſurpriſed to find Megabyſus the General, having croſſed the Heleſpont with ſome ſhattered remains into Europe, in action againſt the Thracians; and Darius in Aſia at Sardis, in his way home to Suſa: Where he is ſoon put upon another adventure againſt ſome of the Inhabitants in the Archipelago, particularly Naxos and the other Cyclad Iſlands; which adventure was rendered unfortunate by a quarrel between the two Generals, Megabates and Ariſtagoras: the latter of which ſetting up for himſelf aſſumed the Government of Miletus, occaſioned other revolutions, and endeavoured to provide for his defenſe againſt Darius by making alliances with ſome of the Powers in Greece, particularly with the Spartans and Athenians. Here, inſtead of going on with Darius and the Perſians, the Reader's attention is taken up with ſtorys, relating to the Government of Sparta, the ſetling of Cadmus with the Phoenicians, the factions and civil broils between the Athenians, Lacedemonians, Corinthians and other States; † and in the

Sixth Book, Erato

Is told the progreſs of the Perſians in taking of Miletus, Chios, Tenedos, Eretria; and at laſt their defeat in making an attempt upon Attica, by Miltiades at the battle of Marathon.

Book the ſeventh, Polyhymnia.

This book openeth with two expeditions, deſigned by Darius againſt the Athenians and Egyptians; but he dying left them and the kingdom of Perſia, to the execution and conduct of his ſon Xerxes: Who invaded Greece by

† from 39 to the end.

by ſea and land with a larger force, more pride and confidence than his father did Scythia, and with more ill ſucceſs, both being ſtanding monuments of the divine truth, that the race is not always to the ſwift nor the battle to the ſtrong. His land forces ſuffered extremely from the oppoſition of the valiant Leonidas King of Sparta with a handful of men at the Streights of Thermopylae, and his fleet off Magneſia by a violent ſtorm, and afterwards upon the coaſt of Euboea and Salamis in an engagement with Themiſtocles, the Athenian Admiral. For the burden of the war lay chiefly upon the Lacedemonians and Athenians, who ſtood out the braveſt in oppoſing the enemy's progreſs, though not without imminent danger of being vanquiſhed themſelves. For Leonidas and his ſmall party being overpowered with numbers, Xerxes ravaged Attica, and took Athens the capital; but the Perſian being ſtartled at the great loſs he had ſuſtained at ſea, and the impreſſion his ſmall ſucceſs at land might make on his ſubjects, retired with great privacy and much precipitation over the Helleſpont into Aſia towards Perſia, leaving the proſecution of the war to his Flatterer Mardonius; who was ſlain himſelf and the Perſian army defeated by the Lacedemonians under the command of Pauſanians at the battle of Platea, as related in the eigth and ninth books; the ſubject ending as excellently as it was begun, in the puniſhment of evil men and unjuſt uſurpers.

One thing we cannot but think an inſtance of partiality in our Author, that in his tour through Egypt, Aſſyria, Aſia minor, Paleſtine, even all round the land of Judah almoſt up to the gates of Jeruſalem, he cautiouſly avoideth ever entering within the walls of this memorable City; he never once mentioneth the nation of the Jews by their proper name, though it is impoſſible but

that he muſt have heard of them and their origin. Wherefore then did he paſs by them without notice? doubtleſs becauſe of their origin, and becauſe their hiſtory would condemn all his ſuperſtitious Fables and Reflections; being the only people, who had authentic records and divine inſtitutions capable of detecting falſitys, and rectifying miſtaken religion.

You will ſay perhaps, if Herodotus be ſo faulty, he is not worth reading. What is he to be regarded for? where are to be found in him rules for the conduct of life, *exempla & mores, tibi tuæq; reipublicæ quos imitere?* (1) You have much inſtruction from the events of things, and excellent examples in his Characters, particularly in his own, a ſteady friend to religion and virtue; one who on every occaſion treateth things held as ſacred with the utmoſt reſpect and veneration. He indeed paid reverence to a miſtaken worſhip, and admireth things as wonderful and miraculous θώυμαζα, which appear extremely abſurd and trifling to us, who are bleſſed with divine light and real miracles: yet ſome even of theſe things are very curious touching places and cuſtoms among the Heathens; as this of the Perſian gods and ſacrifice: (2) "It is a cuſtom with the Perſians to offer ſacrifice on the tops of the higheſt mountains to the whole circumference of Heaven under the name of Jupiter; they ſacrifice to the Sun and Moon; to the Earth, Fire, Water and Winds." Curious alſo is the ſituation of Babylon in a large plain; (3) the Temple of Jupiter Belus, called the Tower of Babel, with the Image of Jupiter in it; the people making of brick to build with, and the taking of Babylon by Cyrus; (4) all agreeable to the account in Scripture: But Herodotus deſerveth

(1) Livy L. 1. (2) L. 1. 131. (3) Ἐν πεδίῳ μεγάλῳ. (4) L. 1. 178.

eth more eſpecially to be read for the natural uſe of words and phraſes, and for his ſtyle in general; which is moſt excellent in the middle and familiar forms, neat and elegant to admiration; the words running ſo eaſy in the natural order of ſpeech, and every period, moderate in length, ſo perſpicuous and flowing as to gain his writings the title and patronage of the nine Muſes.

Herodotus is exceedingly pleaſing in his deſcriptions, and very eloquent in his ſpeeches; but ſcarce ever ſublime: He barely riſeth above his uſual height even in the battles of Marathon, Thermopylae and Platea; in the tempeſt, which ſhattered Xerxes Fleet, his language is expreſſive, but not ſwelling and boiſterous, *ſine ullis ſalebris quaſi ſedatus amnis fluit*. In this deſcription Longinus hath thought proper to find fault with ζεσάσης for its ill ſound; a word very applicable in its ſenſe to the rage and ſwelling of the Sea, and it is ſurpriſing to find ſo judicious a Critic as Longinus is in moſt things blaming the uſe of a word merely for its ill ſound in deſcribing not the ſweet melody of muſic, or the ſoft paſſion of love, but a ſtorm at Sea, where every thing is jarring and unharmonious: He might rather on this occaſion have admired the hiſſing, diſagreeable noiſe of θαλάσσης ζεσάσης as very ſuitable to that of the ruſhing of winds and waters, indulging a humour of criticiſm, which ſome are very fond of in their remarks on the Poets, finding little elſe to admire except the beautys of ſounds echoing to the ſenſe.

Herodotus then hath merits though not enough to gain him the attribute *divine*, extravagantly given by Longinus at the ſame time, that he is blaming him; (1) yet ſufficient to invite our early ſtudy and imitation.

Thucydides.

(1) 43.

Thucydides

Is the next Greek Hiſtorian : He was cotemporary with Herodotus, carried on the Greek Hiſtory where he left off, and was his rival for fame ; though not without diſcovering ſome ſhare of envy, and an attempt upon the reputation of his competitor. This doubtleſs betrayed him into the faults of prefacing and partiality at the very firſt ſetting out : For inſtead of purſuing his Subject immediately after having opened it properly enough in theſe few words " Thucydides writ upon the war, which was carried on between the Peloponneſians and Athenians," he delayeth the narrative to ſection 24, or rather perhaps to the beginning of the ſecond book ; the firſt being introductory only : In which he laboureth to prejudice the Reader in his favour by chanting forth the greatneſs of his ſubject in the ſtrain of *cantabo nobile bellum*, " hoping that it will be eſteemed more becoming the dignity of hiſtory than any that had been made choice of by former Writers ;" and profeſſing, what every one ſhould take for granted without being told " that he would relate no ſtorys and conceits ; no fables, nor any thing but what is ſtrictly true ; that he intended his hiſtory to be a ſtanding record of truth rather than a pleaſant Tale for once hearing." Here he undoubtedly levelled a blow at Herodotus, but miſſed his aim and was fruſtrated in his hope, that future generations would in all reſpects give the preference to his hiſtory. For, as is obſerved by Dionyſius, (1) he is inferior to Herodotus both in the choice and conduct of his ſubject, as well as in the opening and ending of it ; a war undertaken neither with juſtice nor finiſhed with ſucceſs.

Thucydide

(1) Ep. Pomp.

Thucydides propoſeth only one action for his Subject, the Peloponneſian war; but forgetteth his promiſe, and mixeth other Affairs of Greece, ſuch as the enterprizes of the Athenians in Chalcis, of the Thracians in Macedonia, (1) the war of the Leontines, Sicily and Syracuſe, (2) which have no connexion with one another nor with the main ſubject.

He is likewiſe faulty with Herodotus in interpoſing his own opinion, and interrupting one narration by another, as in the third book the affairs relating to the Mitylenians, Lacedemonians, Plateans, Corcyreans and Scicilians are introduced without any order and regularity. In the Judgement of Dionyſius this whole third book is very indigeſted and confuſed.

Quintilian ſaith (3) *Græcis hiſtoriis plerumq; poeticæ ſimilem eſſe licentiam*; ſo in Juvenal, (4) *Græcia mendax*, and in Cicero, (5) *teſtimoniorum religionem & fidem nunquam iſta natio coluit*. This general cenſure even Thucydides cometh in for a ſhare of; he is charged with partiality by Dionyſius, and with falſity by Joſephus: (6) Yet Thucydies, it muſt be owned to his credit, keepeth ſtricter to truth than Herodotus; whoſe faults he hath ſo far avoided, though perhaps in doing it is carried into the other extream of being too grave and unentertaining, not to ſay, tireſome by continuing always the ſame ſubject, ſpeech upon ſpeech, action upon action or preparation for action, fight upon fight, war upon war without ever relieving the Reader; unleſs ſome few things ſhould be thought reliefs, ſuch as an Eclipſe of the Sun; (7) the Athenian manner of burying thoſe who were ſlain in battle; a funeral oration; (8) a moſt dreadful epidemic fever, called a plague, which ſeized firſt upon

(1) L. 2. (2) L. 3. (3) L. 2 ch. 11. (4) L. 4. Sat. 1. (5) orat. pro. Flacco. (6) treatiſe againſt Apion. (7) L. 2. 28. (8) ib. 34. 5.

upon the cattle, and then upon the human ſpecies in the beginning of ſummer; (1) a deſcription of the troubles and confuſion, which aroſe from factions in Corcyra, and all Greece: (2) The events come on too thick one upon another, and too ſtrictly in the order of time.

For Thucydides, though not equally defective with Herodotus in Chronology, proceeding in his hiſtory from year to year; yet by crouding too many cotemporary facts together is ſomewhat confuſed in his narration, and giveth no character of time, no Era of the war, but only ſome ſynchroniſms, that it began when Chriſis was Prieſt at Argos, Enaſias Ephorus at Sparta, and Pythodorus Archon at Athens. (3) The Peloponneſian war, it is ſaid, (4) laſted 27 years; twenty one of which only our Author lived to finiſh.

Again, Thucydides by aiming continually at greatneſs in ſentiment and expreſſion, is ſtiff and obſcure on the moſt common occurrences. His ſpeeches indeed convince by ſtrong ſenſe and argument; but are many of them unreaſonably long, and carry more the face of art than nature: In ſhort, his ſtyle though extremely proper on momentous and ſpiritous occaſions is in general too ſtudied and great for ſimple narration both as to expreſſion and conſtruction in ſentences very long and over much crouded by the uſe of participles for verbs (5) ſtanding either abſolute, or coming before the verb in too great number; take for an inſtance this ſentence in the beginning of the firſt book: τῆς γὰρ ἐμπορίας οὐκ ἴσης, (6) οὐδ' ἐπιμίγνυντες ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, νεμόμενοί τε τὰ αὑτῶν ἕκαστοι ὅσον ἀποζῆν, καὶ περιουσιὰν χρημάτων οὐκ ἔχοντες, οὐδε γῆν φυτεύοντες (ἄδηλον ὃν ὁπότε τίς ἐπελθὼν καὶ ἀτειχίστων ἅμα ὄντων, ἄλλος ἀφαιρήσεται) (7) τῆς τε

(1) ib. 48. (2) L. 3. 81. (3) L. 2. 1. (4) Dionyſius Thucyd. Judic. (5) See part 2d. p. 107. (6) Gen. abſolute. (7) ἄδηλον ὄν accuſ. abſolute in an improper parentheſis interrupting the connections; where τις is unnaturall ſe arated from ἄλλος.

τὲ καθ' ἡμέραν ἀναγκαίως τροφῆς πανταχῆ ἂν ἡγούμενοι (8) ἐπικρατεῖν, ὐ χαλεπῶς ἀπανίσαντο; which may be thus literally rendered: For there being no commerce, nor having any communication with one another either by ſea or land, and imparting to each other every thing neceſſary for the purpoſes of life, and having no plenty of riches, nor cultivating their ground, it being uncertain when any one coming upon them, eſpecially as they were without walls, might plunder them, and thinking it ſufficient to get their daily ſupport, they were eaſily ſeparated. This paſſage alone may ſerve as a ſufficient proof, how difficult it is for a Writer to be clear and neat in a long period, and how much attention is required in the Reader to make out the Grammar, and come at the Senſe; becauſe it includeth ſeveral propoſitions: long periods, if written with perſpicuity and occaſionally mixed with ſhort ſentences, add variety and ſtrength; but if too frequently uſed are improper, becauſe tireſome to the Reader. This fault our Author is often led into, as it ſhould ſeem, by following tóo cloſely his own Ideas of grandeur, and grave turn of mind, without paying any regard and attention to the genius and complexion of his Reader: Hence perhaps the beſt ſituation we can place Thucydides in would be oppoſite to Herodotus, conſidering them both together as Maſterpieces of elegance and ſtrength, or in the middle ſtyle and ſublime; which is the light they are viewed in by Dionyſius, (9) Cicero and Quintilian. Alter enim ſine ullis ſalebris quaſi ſedatus amnis fluit, alter incitatior fertur & de bellicis rebus canit etiam quodamodo bellicum; primiſq; ab his, ut ait

 Theophraſtus,

(8) Five participles in the nom. caſe coming before ἀπανίσαντο with ὄδε, καὶ, τε improperly coupling between them and ἐμπορίας a Gen.
(9) Ep. Pomp. Judi. Thucyd.

Theophraſtus, hiſtoria commota eſt, ut auderet uberius quam ſuperiores, & ornatius dicere : (1) denſus & brevis, & ſemper inſtans ſibi Thucydides ; dulcis & candidus & fuſus Herodotus ; ille concitatis, hic remiſſis affectibus melior ; ille concionibus, his ſermonibus ; ille vi, hic voluptate. (2)

Xenophon.

This Writer is deſervedly admired for his ſtyle chiefly of the familiar kind : For his character is plaineſs and ſimplicity ; not but he is elegant alſo in the middle, and occaſionally riſeth into the ſublime. He is thought to imitate Herodotus principally, and like his maſter Socrates delighted himſelf moſtly with philoſophical points and moral ſubjects ; on which he is very affecting and agreeable, (3) juſtly meriting the title of the Athenian Muſe : Hujus ore muſæ ſunt locutæ ; ipſæ finxiſſe ſermonem Gratiæ videantur. (4)

It was owing to the integrity and care of Xenophon, it is ſaid, that poſterity enjoy any remains of Thucydides ; whoſe hiſtory he was in poſſeſſion of and publiſhed to the world, completing it in his ſecond book ἑλληνίκων ; where we are told of the Peloponneſian war ending in the ruin of the Athenian power, which became ſubject to the Lacedemonian. Here the remarkable Era muſt not be forgotten, with which Xenophon characteriſeth the 22d year of the Grecian wars ; that it fell in with the firſt of the 93d Olympiad. (5) From this character of time, wanting in Thucydides, may be aſcertained the commencement of the Peloponneſian war, in the ſecond year of the 87th Olympiad. There are

(1) Ci. de orat. L. 2. (2) Quint. L. 8. (3) Witneſs his apology for Socrates. (4) Quint. L. 1. ch. 1. Cicero de orat. (5) ελλην. L. 1.

are two pieces of Xenophon, which it may be right to take the moſt notice of; his Cyropædia and Anabaſis.

The ſubject of the Cyropædia is that Cyrus the Perſian, ſpoken of by Herodotus and the Prophet Iſaiah; but conducted here by Xenophon rather under the face and appearance than reality of hiſtory, being a great part of it imaginary, excepting the expedition of Cyrus againſt Babylon, the circumſtances of drying up the Euphrates, leading his army through it, taking the city whilſt the King and Inhabitants were engaged in drinking and revelling on one of their high feſtivals; and other great actions, that ſquared with the Author's plan of perfection. Xenophon contrary to Herodotus maketh Cyrus to be ſon of Cambyſes a King of Perſia not a private man, and to die happily in his bed, not ſlain in battle by a woman; thus improving every thing, which carried the Idea of meanneſs, into dignity and happineſs in the manner of narrative or epic poetry, otherwiſe called heroic; which, as finely obſerved by Lord Bacon, "is with regard to its matter, not verſification raiſed upon a noble foundation, as having a principal regard to the dignity of human nature. For as the active world is inferior to the rational ſoul, ſo poetry gives that to mankind which hiſtory denys, and in ſome meaſure ſatisfys the mind with ſhadows, when it cannot enjoy the ſubſtance. For upon a narrow inſpection, poetry ſtrongly ſhews, that a greater grandeur of things, a more perfect order, and a more beautiful variety is pleaſing to the mind than can be found in nature after the fall. So that as the Actions and Events, which are the ſubject of true hiſtory, have not that grandeur which ſatisfys the mind, poetry ſteps in and feigns more heroical actions: And as real hiſtory gives us not the ſucceſs of things according to

the deſerts of virtue and vice, poetry corrects it and preſents us with the fates and fortunes of perſons rewarded or puniſhed according to merit." In this light may be conſidered the Cyropaideia, as a figured example in the education, character and ſucceſs of a great Prince; or the Idea of a patriot King, ἴκων βασιλέως τῦ ἐγάθυ καὶ ἐυδαίμονος, ſaith Dionyſius: (1) So Cicero, *Cyrus ille a Xenophonte non ad hiſtoriæ fidem ſcriptus, ſed effigiem juſti imperii.* (2)

The Anabaſis is a real narrative of a ſingle expedition of another Cyrus, the younger ſon of Darius Nothus King of Perſia, againſt his elder brother Artaxerxes, who ſucceeded his Father in the kingdom; undertaken about the concluſion of the Peloponneſian war. This expedition ended remarkably in the death of Cyrus, and in the retreat of the ten thouſand Grecians, who accompanied him from Lydia; over which he had been appointed Governor by his Father in the room of Tiſſaphernes; but behaved in his government cruelly and unjuſtly.

Of all Xenophon's writings perhaps the moſt pleaſing is the Cyropaideia. What can be more entertaining than the ſubject matter, the dialogues and ſpeeches; or more neat and familiar than the Style in which every thing is expreſſed? Here indeed he is faulty for his florid, pompous introduction ſomewhat like that of Thucydides, and in his Anabaſis for having no introduction at all. His Speeches alſo occur rather too often; in which he is by Dionyſius thought to be ſometimes out in his Characters, making them betray too much philoſophy and refinement: But for purity of words and perſpicuity, even in the opinion of Dionyſius, who ſeemeth to ſhew a partiality for his Countryman Herodotus, Xenophon excelleth even his orignial.

Thus

(1) Ep. Pomp. (2) Ep. 1ſt. L. 1. ad Quint. frat.

Thus have we taken a view of three Authors, who continued the Grecian hiſtory, and who excel in the three forms or ſtyles of writing; Xenophon in the familiar, Herodotus in the middle, and Thucydides in the ſublime: Writers among the Latin Hiſtorians, which we may in ſome ſort match with the Grecian are Ceſar, Saluſt and Livy.

Ceſar.

All that we have remaining of this writer are his ſeven books *de bello Gallico*, and three *de bello civile*; entitled a commentary. "In Commentarys, ſaith Lord Bacon, are ſet down naked events and actions in ſequence without the motives, deſigns, counſels, ſpeeches, pretexts, occaſions; for ſuch is the nature of a Commentary, though Ceſar in modeſty mixed with greatneſs called the beſt hiſtory in the world a Commentary:" That Ceſar's is an excellent hiſtory muſt be owned, but that it is the beſt in the world, carrieth the air more of hyperbole than a ſtrict truth.

Theſe words "*C. Julii Cæſaris commentariorum de bello Gallico liber primus*" are in the printed Editions disjoined from the body of the hiſtory in the form of a running title, improperly, as it ſhould ſeem; becauſe by this ſeparation the hiſtory ſtandeth faulty, as it were maimed and without a head: They might rather be joined with the hiſtory itſelf, as an opening or introduction to the ſubject.

In Ceſar great attention is paid to the two firſt laws of hiſtory, eſpecially in regard to the deſcriptions of places and people; which in him are very ſhort and elegant: Take for an inſtance his diviſion of Gall at the firſt ſetting out, which is quite a map; or this deſcription of the river Soane:

Soane : flumen eſt arar, quod per fines æduorum & ſequanorum in Rhodanum influit incredibili lenitate, ita ut oculis, in utram partem fluat, judicari non poſſit ; (1) or this of the flight of the Nervii : his facile pulſis ac proturbatis, incredibili celeritate ad flumen decurrerunt, ut pene uno tempore & ad Silvas & in flumine & jam in manibus noſtris hoſtes viderentur. (2)

The Conſulſhip of Meſſala and Piſo is given as the Era of the Gallic war ; which began with the Helvetians under the conduct of Orgetorix a rich nobleman, and with the Germans under that of Arioviſtus their King : (3) Both which are reduced in one ſummer : Cæſar, una æſtate duobus maximis bellis confectis, in hiberna exercitum deduxit. (4) The Campain the next ſummer was opened and finiſhed with conqueſts over the Belgæ, Nervii, Attuatici and Armorici. (5) The principal expeditions of the third ſummer were againſt the Veneti by ſea, and the Aquitani by land. (6) The fourth ſummer was employed in ſubduing certain people in Germany, the Aſipetes and Tenchtheri ; afterwards in the latter end of the year Ceſar paſſed over from Holland into Britain : From whence after plundering the people upon the Coaſt, and taking Hoſtages of them he returned again juſt before the autumnal Equinox. (7) The next year he made the Britons a ſecond viſit from Calais, and penetrated further into the Iſland ; (8) but great diſturbances ariſing in Gaull called him away, and afterwards the civil war breaking out at home prevented his returning any more.

It is an admired beauty in Ceſar, that he relateth his own actions in the third perſon, Ceſar did ſo and ſo inſtead

(1) L. 1. 8. (2) L. 2. 19. See the Character of the Nervii. L. 2. 15. of Arioviſtus and the Grief of the Sequani L. 1. 31. 32. (3) L. 1. 2, 31. (4) ib. fine. (5) L. 2. (6) L. 3. (7) L. 4 36. (8) L. 5.

ſtead of I, which he never uſeth except once or twice in referring back to ſome preceding tranſaction, (1) for which he is faulty; as he is alſo once for his reflection upon defeating a diſtrict of the Helvetians called Tigurinus, that it was a judicial puniſhment upon them for having ſlain Caſſius a Roman Conſul. (2)

His diſpoſition of things upon the whole is very agreeable. How full of ſurprize and entertainment is the incident of ſome Germans out upon the plunder coming by accident upon the Romans as they lay encamped in Atuatuca, and putting them into great conſternation, while Ceſar was abſent with a party of men in queſt of Ambioriges: Though perhaps it is related too circumſtantially and with too many preambles; which render it ſomewhat languid like the tedious telling of a ſtory. (3) The Circumſtance of the Helvetians croſſing the Arar in ten days is not told at the time of their paſſing the river, but is beautifully mentioned with that of Ceſar's doing it in one day. (4) Indeed from the conſtant uſe of the *oratio obliqua* things appear with too much ſameneſs not to ſay without life; which a due mixture of *orationes directæ* would have relieved, as may in ſome ſort be conceived from the diverſity and ſpirit produced by two or three ſhort ſpeeches, that occur in the fourth and fifth books. (5) Had the Letters, which paſſed between Ceſar and Q. Cicero, (6) ſtood at full length, how pleaſing might they be! no leſs ſo than the deſcriptions of People, Cuſtoms and Countrys, which make a delightful variety. Take for inſtance the deſcription of the Gauls divided into Plebs, Druids and Equites; of the Germans differing in their cuſtoms from the Gauls; of a large wood

(1) As *ſupra commemoravi, demonſtraveram.* (2) L. 1. 10. (3) L. 6. 34, &c. (4) L. 1. 11. (5) L. 4. 25. L. 5. 30. ſee alſo L. 6, 7. (6) L. 5. 44, 46.

wood in Germany; called Hercyniá; (1) of Britain, its ſituation, form and extent. (2) Ceſar in ſhort hath in his deſcriptions and characters the ſweetneſs and elegance of Herodotus, ſometimes too the ſpirit of Thucydides; in his narration, the purity and ſimplicity of Xenophon, and in general his perſpicuity. Very few ſentences are found in Ceſar unnatural in their conſtruction, and obſcure; yet ſome there are, which it may be of uſe to offer ſome remarks upon. Hac re ſtatim Cæſer per ſpeculatores cognita — (3) Would not the nominative *Cæſar* ſtand better thus? Cæſar hac re ſtatim per ſpeculatores cognita, or, hac re ſtatim per ſpeculatores cognita Cæſar inſidias veritus — Alſo the ſtructure of the nominative caſe *Galli* is very unnatural in this ſentence, *celeriter vineis* — (4) which would be more agreeable to nature thus; turribuſq; conſtitutis, Galli magnitudine operum quæ — though even with this alteration it will be but an ill ſentence becauſe of *celeritate* being disjoined from *magnitudine*, with which it is coupled, and which is ſomething like a tautology of the beginning, *celeriter vineis* — Again, *Cæſar ab decimæ legionis* — (5) This is a very long and crouded ſentence more ſo perhaps than any in Thucydides, and rendered obſcure particularly by the ſituation of *vidit* as it were in the midſt of a thicket inſtead of being on the outſide of the intermediate ſentence next after *ubi*, or at the cloſe of it after *ſubmitti poſſet*; that the Infinitives might all be ſeen in their dependent order without interruption.

The hiſtory of Ceſar, bating perhaps theſe faults, might indeed be one of the beſt in the world; and even with them he ſeemeth to be the moſt pure, eaſy and chaſte of all the Roman writers. For

Saluſt

(1) L. 6. 12. 20. 24. (2) L. 5. 12. (3) L. 2. 11. (4) L. 1. 12. (5) L. 2. 25.

Saluſt

Is ſpruce and affected, as may witneſs his florid introductions, the moſt trifling of all introductions, becauſe the moſt foreign to the ſubjects; his continual Antitheſes, *animi imperio, corporis ſervitio—alieni appetens, ſui profuſus*; his fondneſs for ſhort, pretty turned ſentences; his extravagancy in the change of perſon, *priuſquam incipias, conſulto; & ubi conſulueris*—and in the uſe of Infinitives abſolute: I call the Infinitive abſolute, when no verb is expreſſed, which may govern it. There are two ways more eſpecially of expreſſing the hurry and impetuoſity of actions, either by running off Verbs and Participles without Couplatives, or with Infinitives abſolute; as,

Ferte citi flammas, *date* vela, *impellite* remos:

veni, vidi, vici: "The Enemy ſaid, *I will purſue, I will overtake, I will divide* the ſpoil, my luſt *ſhall be ſatisfied* upon them, *I will draw* my ſword, my hand *ſhall deſtroy* them": * Diem ex die *ducere* ædui, *conferri, comportari, adeſſe, dicere*—† perculſi tumultu inſolito, arma *capere* alii, alii ſe *abdere*—perterritos *confirmare, trepidare*—alii *fugere*, alii arma *capere*—‡ This is undoubtedly a great beauty; but a beauty may be too much ſet by, and Saluſt is fond of it even to a fault, not always diſtinguiſhing the occaſions of uſing it to advantage: In ſhort it is ſcarce poſſible to bear with Saluſt after reading of Ceſar either for nature, or perſpicuity. How manly doth Ceſar appear in his own ſpeeches! how out of character and even puerile in that put into his mouth by Saluſt! *ubi intenderis ingenium, valet; ſi lubido poſſidet, ea dominatur; animus nihil valet*—Theſe ſentences might ſhine perhaps in a Theme, but ſcarcely in an Oration. "Saluſt, ſaith Aſcham, ‖ requireth a learned

* Exod. 15.9. † Cæſar L. 1. ‡ Saluſt bel. Jugur. ‖ Schoolmaſt. p. 211.

Reader and a right Conſiderer—is not very fit for young men to learn out of him the purity of the latin Tongue; becauſe he was not the pureſt in propriety of words, nor choiceſt in aptneſs of phraſes, nor the beſt in framing of ſentences; and therefore is his writing neither plain for the matter, nor ſenſible for men's underſtanding: In his writing is more art than nature, and more labour than art."

Livy.

Nor is this writer, though upon the whole deſervedly admired, in many reſpects without blame. His hiſtory, were the whole remaining entire from the building of Rome to the reign of Auguſtus, would be unreaſonably bulky; conſiſting as ſuppoſed of 140 books: Ten books are loſt * even of thoſe 45, which have reached our times, ending with the defeat of Perſeus or Perſes, King of Macedon, by Æmilius Paullus.

Livy is faulty for his prefaces, long and too florid: † He hath more fire and ſublimity than Ceſar, but leſs ſimplicity and chaſtneſs.

The circumſtance of the Sabines being drove into the river Anien, their arms floating in the Tyber and carrying the news of their defeat to Rome ſooner than a ſpecial Meſſenger is ſcarce becoming the imagination of a Poet, but by no means the gravity of a Hiſtorian: *fluitantia arma ad urbem cognita in Tiberi prius pene quam nunciari poſſet inſignem victoriam fecere.* ‡ He is very fond of Antitheſes and of throwing in flowry remarks; ſome ſtanding in the mouth of the Hiſtorian, ‖ and ſome in

* Namely from the 10th to the 21ſt. † L. 1, 6, 21 and 31. ‡ L. 1. 37. ‖ As, haud nihil ambigam—ib. Sect. 3. ſed debebatur ut opinor— 4.

in the way of narration: * which laſt, though very ſhort and pleaſing, yet cloy by occurring too often. The deſcription of the combat between the Horatii and Curiatii † is indeed very elegant and affecting; but delaied by preceding circumſtances too minutely related, and interrupted by others thrown in during the contention: which circumſtances muſt needs give the reader diſguſt every time they are introduced; becauſe like an impertinent By-ſtander, who is every now and then teizing his next neighbour with his own obſervations, they tend to divert his attention from the combat itſelf, which he is eager to ſee the event of. It is owing to theſe frequent remarks and crouding of circumſtances more than to the ſubject matter, that the hiſtory is ſwelled to that unreaſonable ſize; notwithſtanding the apology, that it taketh in above ſeven hundred years, *ſupra ſeptingeſſimum annum repetatur.* ‡

The ſpeech of the ſurviving Horatius upon killing his Siſter for upbraiding him with ſlaying her Lover, one of the Curiatii, and that of his Father ſtanding up in defenſe of the Action, wonderfully ſpirited! this ſarcaſm in the former, *abi hinc cum immaturo amore ad ſponſum*—and this Irony in the latter, *I, lictor, colliga manus, quæ paulo ante armatæ imperium populo Romano pepererunt:* Very ſpirited alſo is the deſcription of the Roman horſe coming up to the aſſiſtance of the foot, in the war with the Sabines. ‖

* As thus upon the wicked methods practiſed by Amulius to come at the throne, *addit ſceleri ſcelus; ſtirpem fratris virilem interimit:* Sect 3. Upon the event of a battle fought by the Rutilians with the Aborigines and Trojans; *neutra acies læta ex eo certamine abiit; victi Rutili; victòres Aborigines Trojanique ducem Latinum amiſere:* 4. On Romulus defeat of the Cæninenſes--*levique certamine docet vanam ſine viribus iram eſſe:* 10. Upon the peace with the Sabines after the rape of their women; *ex bello tam triſti læta repente pax cariores Sabinas Viris ac parentibus, et ante omnes Romulo ipſi fecit.* 13. † 25. ‡ L. 1. præf. ‖ 37.

The event of the war between the Etrurians and Latins, on which ſide the victory fell, is judiciouſly deferred till the reign and actions of Aſcanius; when every thing is placed in one view: *tantum tamen opes creverant* †. But very ill diſpoſed is the mention of Pythagoras, and the diſquiſition concerning the time of his arrival in Italy; ‡ becauſe it interrupteth the narration, and confuſeth the reader by a bad anticipation of Servius Tullius, above a hundred years before his reign: the right place for introducing Pythagoras was afterwards, when the Hiſtorian came to ſpeak of the reign of Servius Tullius; and the diſquiſition ought to have been in the form of narration rather than as it now ſtandeth in the mouth of the Hiſtorian. Very ill judged alſo is the anticipation of the Temple of Janus being ſhut after the death of Numa twice only, namely, in the Conſulſhip of Manlius, and in the reign of Auguſtus. To mention theſe circumſtances when ſpeaking of the reign of Numa rather than in courſe was extremely improper; becauſe it is bringing before the reader Names and Titles, which as yet he cannot be ſuppoſed to be acquainted with. Here he is put to a ſtand, and all in confuſion is forced to inquire, what is a Conſul? Who is Auguſtus? What is the *bellum actiacum*? Again, in the war with the Sabines, the circumſtance of burning the bridge acroſs the Anien had been better mentioned after the battle than before, by way of Parentheſis after the words *equitibus in flumen acti ſunt*; § and thus the reference, *ut ante dictum eſt*, would have been ſpared.

Livy is oftentimes very unnatural and obſcure in the ſtructure of his ſentences; thus, *ergo virum cætera egregium ſecuta, quam in petendo habuerat, etiam regnantem*

† 3. ‡ 18. § Like this Parentheſis, *votum id Vulcano erat*, or *fratris hic filius erat regis*.

regnantem ambitio eſt: The natural order was this, ergo virum cætera egregium ambitio, quam in petendo habuerat, etiam regnantem ſecuta eſt. * Again, *revocatiſque deinde ad concilium Latinis, Tarquinius collaudatiſq;—ita verba fecit:* † Ceſar moſt likely would have placed the words in this order —Tarquinius revocatis — or, revocatis — Tarquinius ita verba fecit. In the ſpeech of Pacuvius to Perolla, ‡ diſuading him from an attempt to ſtab Hannibal, the diſorder and abruptneſs in the beginning is thought to be very ſuitable to the Father's concern and diſtraction at the raſh deſign of his ſon: Per ego te, fili, quæcunque Jura liberos jungunt parentibus, precor quæſoque, ne ante oculos patris facere & pati omnia infanda velis—inſtead of, *Ego te, fili, per quæcunque*—

From theſe few remarks on the firſt book of Livy, offered as a kind of ſample, the Reader may form a judgement of the other books, or at leaſt he may be able to peruſe them with more taſte and diſcernment.

Thus you ſee Hiſtory eſpecially how capable it is of taking in all ſtyle, even the poetic. Poetry in the eaſtern dreſs as it were of long, flowing garments is a ſpecies of writing certainly very noble and pleaſing, but ſo extremely licentious in the appearance given it by the Greeks, Romans and Moderns, that it may be looked upon only as the ſport of fancy and imagination; ſhewy with unnatural mixtures, and reſtrained in nothing except the meaſure of words: And here they have forced language from its native freedom into the confinements of verſe and rhyme; which ſurely muſt tire every Ear, that hath any true taſte for ſound, by ending always in the ſame meaſure. The words ποιήτης, πόιημα, πόιησις, ποιήτευμα were at firſt applied to ſignify elegant, harmonious proſe, ſaith Fabricius; § whence

* 35. † 52. ‡ Lib. 23. 9. § Bib. Græ. L. 1. ch. 1.

whence Herodotus and other Greek writers entitled their works ποιήσεις, or with the names of the muſes; and not confined to what is now called poet, poetry, poem, ſomething in verſe: Which is by Lord Bacon juſtly turned over to a mere art of ſpeech, undeſerving a place in his diviſion of poetry into narrative, dramatic and allegorical. "Narrative poetry, ſaith he, is ſuch an exact imitation of hiſtory as to deceive, did it not often carry things beyond probability. Dramatic poetry is a kind of viſible hiſtory, having the theatre for its world, and giving the images of things as if they were preſent, whilſt hiſtory repreſents them as paſt: But allegorical poetry is hiſtory with its type; which repreſents intellectual things to the ſenſes. Allegorical poetry excells the others, and appears a ſolemn, ſacred thing; which religion itſelf generally makes uſe of to preſerve an intercourſe between divine and human things." The uſe of allegory and analogy is frequent in the ſacred writings: which the ingenious Author of Eſſays on the characteriſtics is for conſidering as conſiſting of four kinds, the poetic, oratorical, hiſtorical and didactic forms, in the manner of Lord Bacon, who ſaith, "Theology conſiſts of ſacred hiſtory, parable or divine poeſy, and of holy doctrine and precept." This may be a very juſt light of examining the ſcriptures in; for never did hiſtory inform, precepts inſtruct, oratory affect, and poetry charm in ſo exalted and natural ſtrains as here, in celebrating the power, wiſdom and goodneſs of God: yet perhaps it may be as well to conſider the ſtyle of the ſacred writings by the ſame rules as we have that of the profane, under hiſtory; ſeeing the greateſt part of them is hiſtorical. "For prophecy, ſaith the ſame noble writer, is a ſpecies of hiſtory; divine hiſtory having

having this prerogative over human, that the narration may precede as well as ſucced the fact."

The ſacred writings.

In no writings is the uſe of the preceding rules ſo diſcernible as in the ſacred.

To begin then with facts which are the ſubject of hiſtory: and certainly no facts ever carried ſuch proof of authenticity, as the ſcripture. For firſt, human teſtimony, where it can be obtained, beareth witneſs to their truth. What is prophecied of Cyrus by Iſaiah and Jeremiah, even before he was born, concerning the occaſion and manner of his taking Babylon, * and related by Daniel, † is it not confirmed by Herodotus and Xenophon? The diſſolution and diſperſion of the Jewiſh nation, yet not final extirpation; the deſtruction of the four great Monarchys, namely, the Aſſyrian, Egyptian, Grecian and Roman, foretold many years before it happened, and to the two laſt, I may ſay, before their exiſtence, is not each ratified by every writer of Travels? Secondly, Reaſon and Nature, ſurer teſtimonies than writing, authoriſe the ſcripture facts: for inſtance, when it is ſaid, that God after he had finiſhed his works looked upon every thing he had made, and behold it was very good; that afterwards man by tranſgreſſing his maker's commands brought death and evil into the world, doth not reaſon aſſent to this origin of good and evil? Experience muſt convince every one, that the fall of man is true; and Hope may incline all to believe the promiſe and advent of a Redeemer. Nature laboureth with proofs of the deluge; which came on univerſally to deſtroy mankind for their wickedneſs, and at its departure left behind wonderful phenomena

* Iſa. 13. 17. 45. 1, 2. Jer. 50. 38. 51. 57. † 5.

phenomena as evidences of its appearance even to our ſenſes in the bowels of the Earth.

Time and Place likewiſe are ſo characteriſtic in the ſcriptures, that they tend greatly to evince their truth.

Chronology is a great aſcertainer of facts; for as is well expreſſed, *ſine hiſtoria nulla eſt chronologia, ſine chronologia nulla certa hiſtoria.* * No ſuch eminent characters of time are to be met with as in the Bible. Where find we Eras memorable like the creation, the flood, the call of Abraham, the exodus, the building of the temple and its dedication, the Babyloniſh captivity and the birth of Chriſt? Where find we ſuch aſcertaining of years, month, week, day? The day of the week is in ſcripture a moſt wonderful character of time. Suppoſe for inſtance the year, month and day of Chriſt's crucifixion could be fixed aſtronomically, would not this be an appeal to nature for the truth of the fact? or what if the obſervation of the Jewiſh ſabbath could be traced back through a ſeries of years exactly aſtronomical from the preſent year up to the exodus, and be found there to commence on a Saturday; from thence again up to the creation, and be found there to commence on a Sunday, would not this be even a demonſtration of the change of the ſabbath, and of the ſcripture authenticity? Yet one is done; † and it is poſſible we may ſee the other done. Surpriſing it is to conſider not only the accompliſhment of prophecies in time, but even that of the types! The Iſraelites were ordered ‡ to *kill* the paſſover בין ערבים that is, the middle point between noon and ſun ſetting; in the Roman way of ſpeaking, the ninth hour, but with us, three o'clock in the afternoon, *the hour of prayer in the temple*; ‖ and they

* Beveridge inſt. chron. † Ferguſon's Aſtronomy, p. 191.—1ſt. Ed. ‡ Exod. 12. 6. § Act. 3. 1.

they were to finiſh the offering by the time of ſun ſetting, that is, by ſix o'clock: "Thou ſhalt *ſacrifice* the paſſover at even, at the going down of the ſun;" * at which time alſo the bodys of all that ſuffered death were to be taken down; at the ninth hour Jeſus the lamb of God was *killed*, gave up the Ghoſt; † was taken down from the croſs, and buried the ſame evening. ‡ Hence ſaid our Saviour beforehand, "mine hour is not yet come," but when it was, then, "this is your hour and the power of darkneſs." In ſhort, from the ſcriptures alone men have attempted to deduce the world's chronology; and perhaps from them only we can hope to ſee chronology not called, but eſtabliſhed into a ſcience.

Deſcription of Place and People alſo aſcertaineth ſcripture facts: A wonderful inſtance is the 28 chapter of Deuteronomy. Moſes here after ſetting before his nation bleſſings for their obedience, and curſings for their diſobedience in a general manner like the out-lines in drawing, at verſe 36 cometh to particulars, as it were to give the features; which are drawn ſo ſtrong, that it is known at firſt ſight for whom each picture is deſigned. "The Lord ſhall bring thee and thy King, which thou ſhalt ſet over thee, unto a nation which neither thou nor thy fathers have known; and there ſhalt thou ſerve other Gods, wood and ſtone.". That the people and their King ſhould go into captivity was an amazing event to be told them at a time, when they had no King nor any thoughts of a King for many years after, namely till the appointing of Saul! And what King and people except Zedekiah and his people did the Lord bring into captivity? and under what nation, which neither they nor their fathers knew, except the Babyloniſh? § Indeed before this time Jehoahaz was depoſed by Pharoah Nechoh King

* Deut. 16. 6. † Mar. 15. 34, 37. ‡ Jn. 19. 31. 42. § 2 K. 25.

of Egypt, was alſo put into bands, carried into Egypt, and died there; but not the people: * Nor yet in Jehoiakim, who was carried into Babylon, † was this prophecy abſolutely fulfilled, but in his ſucceſſor Zedekiah; whom with his people the Lord did bring unto a nation, which neither they nor their fathers knew, and there they ſerved other Gods wood and ſtone many years, deprived of their dominion and liberty. But more amazing ſtill are the Events, which followed the Babyloniſh captivity, ſpoken of from verſe 49 to 57; where the Roman nation is evidently deſcribed under the diſtinguiſhing marks of ſituation, "from the end of the earth"— of the eagle the Roman ſtandard, "ידאה ſhall fly upon the prey as the Eagle;" or, as the Eagle ſhall fly upon the prey"—Courage and cruelty, "of fierce countenance and ſhewing no favour"— beſieging the Jews and demoliſhing the high walls, which they had built for their defenſe; and laſtly, the exceeding diſtreſs they underwent during the ſiege, women eating their own children: All which things are not more plainly inſiſted upon in the narration of Joſephus than here in the prophecy of Moſes. The chapter finiſheth with foretelling the final baniſhment of the Jews out of their own land, and general diſperſion among all nations; "ye ſhall be plucked from off the land, which thou art going to poſſeſs, and the Lord ſhall ſcatter thee among all people from one end of the earth even unto the other." In this chapter therefore we have as it were a conciſe hiſtory of the Jewiſh polity from its firſt inſtitution under Moſes to its final diſſolution by the Romans.

The characters in ſcripture are all natural, ſet forth with their faults as well as virtues. What is obſerved by Rollin ‡ as an excellency of Plutarch in his lives, may alſo

* 2 K. 23. 31. † 2 Chron. 36. 10. ‡ Belles let. of the profane Hiſt.

alſo be juſtly obſerved of the ſacred writers: "They are not ſatisfied with ſhewing us the General, the Conqueror, the Stateſman, the Magiſtrate, or the Orator; but they lay open the inſide of the houſe to the reader, or rather the heart of the perſons they ſpeak of, and let us ſee in them the father, the huſband, the maſter and the friend:" and what is more, they make us ſee, that the beſt are but men: Abraham, Moſes, the Kings, Prophets and Apoſtles have their failings: We have here no perfect Heroe except Jeſus Chriſt, who was indeed tempted in all points like as we are, yet without ſin. Nothing can be more ſurpriſing than the character of the Meſſiah, as drawn throughout the ſcriptures from the third of Geneſis to the end of Malachi: Indeed this we may look upon as the main figure with a group of leſſer figures, contrived and ſituated on purpoſe to ſet it off to our admiration and regard: in him center the whole Jewiſh ritual, chronology, propheſy, the promiſes and mercies of God; yea, I had almoſt ſaid, the whole Jewiſh hiſtory.

Prophecy is diſtinguiſhed as a *very ſure word*; * and well it may: For it hath ſubſiſted from the beginning as a teſt of truth, to which every ſurviving generation may appeal, fulfilled and fulfilling. "Now I tell you before it come, ſaith Chriſt, that when it is come to paſs ye may believe that I am he." † The promiſe given to Abraham, that his ſeed of the fourth generation ſhould poſſeſs the land of Canaan, ‡ raiſed an expectation of its performance in all his pious deſcendants: Hence Jacob was poſitive "God ſhall be with you and bring you again unto the land of your fathers"— § ſo

* So βεβαιότερον might be rendered in the ſuperlative degree as the comparative often is and muſt. † Jn. 13. 19. ‡ Gen. 12. 7. 15. 16. § Gen. 48. 21.

was Joſeph, " God will ſurely viſit you, and ye ſhall carry my bones from hence ; " * and when this prophecy was fulfilled, how muſt it confirm the faith of all thoſe who had piety and attention enough to look for its accompliſhment. If men are inclined to admire the ſagacity of Polybius the Greek Hiſtorian, as a kind of foreſight, when he declared, that Rome would one day return from a republic to a monarchy ; † how can they help being aſtoniſhed at the prophecys and accompliſhments in ſcripture? The foregoing particulars are the monuments, which ſtand forth to public view and manifeſt to all generations the veracity of the ſcripture hiſtory, to ſay nothing of internal proofs drawn from the purity and excellency of its doctrines and precepts ; and above all, from their influence by the ſpirit of God operating upon the hearts of ſuch as believe and practiſe them : For, as our Saviour ſaith, " if any man do his will, he ſhall *know* of the doctrines, whether they be of God. "

Nor doth the ſacred hiſtory more excell in the verity of materials than in their choice and diſpoſition. Here indeed we are not to look merely for the affairs of this world, continual wars and the ſchemes of human policy ; but for points of higher concern, thoſe of heaven and religion. The ſacred hiſtory may be conſidered as a hiſtory of Providence. It beginneth with the origin of this world, with man, his fall and promiſe of recovery ; is continued concerning a particular people under the immediate government of God through a ſeries of 4000 years, and concludeth with a diſplay of divine favour to all mankind in the perſon of Jeſus Chriſt. In this hiſtory the ſprings of actions, and their events are truly laid open, the heart and ſecrets of man are made manifeſt,

* Gen. 50. 25. † Lib. 6.

feſt, nay the counſels of God: Chief facts only and principal circumſtances are made choice of; and related without ſo much as one reflection or reference, in familiar language, each word running in the natural harmony and order of ſpeech.

We are told of Noah's being overtaken with wine; Lot's two daughters lying with their father not from luſt, but to keep up the family; Abraham and Iſaac diſowning each his wife; Rebekah's putting Jacob upon getting the bleſſing, and Peter denying his maſter: But not whether either of them did wrong; that is left to the determination of the Reader, who if he at all conſider what is right cannot help pronouncing them faulty in theſe particulars; and they, who from the ſilence of the writer would exculpate the Patriarchs, Prophets and Apoſtles by allegorizing, and by ſtrained interpretations, ſeem neither to conſider that it is not the duty of a hiſtorian to make remarks, nor the intention of the ſcriptures to repreſent good men in every reſpect faultleſs. Three of the Evangeliſts indeed ſet forth Peter's crime by a remark beautifully added in the way of narration. "When Peter thought thereon, he wept," ſaith St. Mark; "* Peter went out and wept bitterly" ſay St. Matthew † and St. Luke. ‡

Take for an inſtance of conciſeneſs the fourth chapter of Geneſis, what is ſaid of offerings, and particularly of Cain, that "he talked with Abel"—that is, had ſome debate and diſpute with him; about what the hiſtorian doth not ſay, nor was there any occaſion: For can the Reader help conceiving what might be the ſubject of contention between the two brothers from what is ſaid before of their offerings and different treatment they met with from God? Though the Samaritan Copieſt,

* 14. 72. † 26. 75. ‡ 22. 62.

eſt, the Septuagint after him, and Kennicot after both * were either perverſe or not wiſe enough to conceive it, when they put into the mouth of Cain theſe ſenſeleſs words "let us go into the field;" which their employments would ſcarcely allow them ever to quit: "Let us go into the field — and it came to paſs when they were in the field"—How trifling this repetition, and how unlike the conciſeneſs of Moſes! The wiſdom by which he ſpake taught him the value of words better than to uſe them thus idly and inſignificantly. He hath only told us the more important points; which were, that ſome diſpute aroſe, that Abel was murdered, and Cain with his deſcendants rejected for their wickedneſs. Again, the fifth chapter containeth above a thouſand years in a moſt curious chronological genealogy of the Patriarchs; whoſe lives are made to run parallel with the years of the world from Adam down to Noah with the ſtriking facts only of Enoch's piety and tranſlation: "Enoch walked with God," a ſentence which compriſeth a volume; ſo the Pſalmiſt, "I have ſet God always before me; he is on my right hand, therefore I ſhall not fall." Can any thing be ſaid ſtronger, or more to the advantage of a man even by giving a hiſtory of his whole life and actions than that he walked with God? But it is ſtill ſtronger in the original, where the verb is in Hithpael, as much as to ſay, Enoch walked with God, and God with him: They as it were kept conſtantly together, were inſeparable companions, and never went any where but with each other, walking ſide by ſide as huſband and wife, or as familiar friends endeared by reciprocal love and ſimilitude of tempers. The flood was the great revolution of nature, and is therefore much inſiſted upon, remarkably in the point of chronology.

"Noah

* Diff. on the print. Heb. Text.

" Noah was ſix hundred years old, when the flood of waters was upon the earth: In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up: * In the ſix hundredth and firſt year, in the firſt month, the firſt day of the month the waters were dried up." † The tenth chapter is amazingly comprehenſive, exhibiting the origin and ſtate of all nations after the flood; though very briefly in this and the next, till you come in the twelfth chapter to Abraham and his deſcendants: where you enter upon action and events, which come on thicker and thicker to the exodus and ſettling in the land of Canaan. Laſtly, take for one inſtance out of many in the New Teſtament the beginning of the ſecond chapter of St. Matthew; where the writer purpoſely avoided telling the time of the wiſe men coming to Jeruſalem after the birth of Chriſt in the firſt verſe, and of the ſtar's appearance, in the ſeventh; becauſe the ſingle circumſtance of ſlaying the children from two years old and under was of itſelf ſufficient to aſcertain the time of both: A Writer of leſs wiſdom than St. Matthew would have related it with this kind of repetition. Now about two years after Jeſus had been born in Bethlehem—came wiſe men to Jeruſalem—then Herod enquired of them diligently what time the ſtar appeared; they made anſwer, above a year ago—Herod, when he ſaw that he was mocked of the wiſe men, ſent forth and ſlew all the children, that were in Bethlehem and in all the coaſts thereof, from two years old and under, according to the time that he had diligently enquired of the wiſe men.

The Evangeliſts, it is very evident, ſelected their materials; becauſe though they agree in general yet in particulars

* 7. 6, 11. † 8. 13.

ticulars they vary, one adding ſome facts or circumſtances, which were omitted by the other. Thus in St. Luke are ſupplied certain tranſactions preparatory to the birth of Chriſt, and during the two firſt years of his life, which in St. Matthew have no notice taken of them at all; particularly that Joſeph and Mary after the days of her purification, that is, forty days, * departed from Bethlehem to Jeruſalem, and from thence to their own city Nazareth: Here doubtleſs it was, that the wiſe men inſtead of going to Bethlehem were directed by the Star to the *houſe*, † where the young child was. ‡ St. Luke again paſſeth over in ſilence the next ten years, which are ſupplied by St. Matthew in his ſecond chapter, and proceedeth to the circumſtance of his diſputing with the Doctors in the Temple, when he was twelve years old. ‖ St. Mark beginneth at the time of Chriſt's entrance upon his public miniſtry, when he was about thirty years of age; but the Goſpel of St. John is quite ſupplemental, beginning higher, and adding many things, all in ſweet dialogue. The conciſeneſs yet fulneſs of the ſcripture is amazing; that ſuch a view of above four thouſand years tranſactions could be given within ſo ſmall a compaſs of writing is itſelf a mark of divinity: Had the ſacred hiſtory been written as the profane, we might more than ſuppoſe that the § world could not have contained the books that ſhould have been written. Another thing, which contributeth to the conciſeneſs as well as beauty of the ſcriptures is the diſpoſition of the materials.

1ſt, In reſpect to the order of time; which is often and very beautifully inverted: Thus, what is mentioned in the beginning of the eleventh chapter of Exodus, God had told to Moſes ſometime before this his laſt interview with Pharoah, no matter when; and

* Lev. 12. 2, 4. † Mat. 2. 11. ‡ Lu. 2. 22. 39. ‖ Lu. 2. 41. § St. John. ch. 21. ver. 25.

ter when); and the three firſt verſes are to be read as in a parentheſis, or as ſpoken aſide with the verb יאמר rendered in the pluperfect. "Now the Lord had ſaid unto Moſes"—The laſt verſe of the 10th ch. is to be read in connection with the 4th to ver. 8 of the 11th ch. where Moſes ſtill in company with Pharoah informeth him what ſhould happen to him and his people that very night, which was the 14th of the month; after which notice he took his final leave: Thus, "And Moſes ſaid, thou haſt ſpoken well, I will ſee thy face again no more: Moſes ſaid moreover, Thus ſaith the Lord, about midnight I will go out into the midſt of Egypt; and all the firſt born in the land of Egypt ſhall die—and all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, get thee out, and all the people that follow thee; and after that I will go out: Then he went out from Pharoah in a great anger." In like manner is to be conſidered the firſt part of the 12th. ch. to ver. 28. concerning the lamb for the paſſover, which the Lord had commanded Moſes to be prepared ſome days before, moſt likely on the firſt day of the month; for they were ordered to take up the lamb on the tenth: The laſt verſe of the 11th ch. is connected with the 29th of the 12th. "And the Lord hardened Pharoah's heart, ſo that he would not let the children of Iſrael go out of his land. So it came to paſs that at midnight the Lord ſmote all the firſt born in the land of Egypt"—What therefore by an ignorant obſerver may be raſhly cenſured as an incoherence and defect, * in this view appeareth to be finely diſpoſed. To relate theſe directions from God to Moſes in the order of time they were given would deſtroy all that effect, they now produce, placed with

 their

* See Kennicot diſſ.

their execution. Again, The converſation between God and Cain Gen. 4. 7. is continued in ver. 9. "Unto thee ſhall be his deſire and thou ſhalt rule over him. And the Lord ſaid unto Cain, where is Abel thy brother?"— The eighth verſe being to be read thus in a Parentheſis: Now Cain had talked with Abel his Brother---This fact had it been told in the order of time muſt have followed the 5th ver. thus; "Cain was very wroth and his countenance fell; and he talked with Abel his Brother, and it came to paſs that as they were in the field Cain roſe up againſt his Brother and ſlew him:" But then the Reader being too ſoon appriſed of this incident would have loſt all that ſurpriſe at Cain's ſour behaviour he is now thrown into by the ſuſpending and ſudden unravelling the main cauſe of it. God is here introduced talking with Cain mildly and with compaſſion, as if he knew nothing of the crime he had been guilty of, like Eliſha with Gehazi, * or a tender parent with a child; who would lead him to a confeſſion of his fault, and make him his own accuſer without telling him of it: But finding him loſt to all ſenſe of remorſe and ingenuity, he cometh upon him as a ſevere judge, laying open his whole guilt and condemnation: "Ah Cain, what haſt thou done!" Here every thing is as it were brought upon the ſtage; and in Cain is finely repreſented the character of an obdurate ſinner, a true villain ſullen and unrelenting to the very laſt. †

The order of time is alſo found inverted for the ſake of avoiding too great a croud of cotemporary facts and circumſtances. The confuſion and diſperſion at Babel is ſuppoſed by ſome to have happened during the life of Peleg from what is ſaid of his being ſo named, becauſe

in

* 2. K. 5. 25. † See the Parentheſis marked in Mat. 1. 22. 4. 18. 27. 9. Jn. 6. 6. 7. 39, 50. 11. 18.

in his days the earth was divided. * If then the affair at Babel happened in the days of Peleg, the order of time required it to be mentioned with him in ch. 10. ver. 25. or with Nimrod ver. 10; the beginning of whoſe kingdom was Babel, and who moſt likely was a Ringleader of theſe *Sons of Men:* But had this tranſaction been inſerted on either of theſe occaſions, it would have broke in upon the ſubject of Noah's deſcendants, by whom the nations, that is, the gentile nations were divided in the earth after the flood. All perplexity is therefore avoided by introducing it after the ſubject is finiſhed: "Now for ſome time after the flood † the whole earth was of one language and of one ſpeech—‡ Then follow ‖ the generations of Shem, which conſtitute the holy line, in a chronological ſeries down to Abraham. The ſame wiſe conduct is obſerved in the account of the creation; where the circumſtances of the garden of Eden, the formation of woman and the inſtitution of marriage are not crouded into the firſt chapter after ver. 28; but are reſerved to the ſecond chapter in the manner of a ſupplement, though I think the firſt chapter ſhould be made to finiſh with the ſecond verſe of the ſecond chapter.

2dly. In reſpect to things the diſpoſition is excellent. The ſacred hiſtory is obviouſly divided into ſeveral periods; as that of the flood, the call of Abraham, the Exodus, ſettling in the land of Canaan, the building of the temple, and ſo on. The tranſitions from ſubject to ſubject appear very natural and eaſy, though more ſo in the original than in the tranſlation. The Tranſlators of the old Teſtament in particular ſeem not to have attended ſufficiently to the uſe of the prefix ו, which is the uſual conjunctive par-

 ticle,

* Gen. 10. 25. † For ſo I would render the future tenſe יהי
‡ Gen. 11. 1. ‖ 11. 10.

ticle, and is variouſly to be rendered according to the context, the tenſe of the verb, and the Idiom of the language into which the tranſlation is made. Firſt ו is an adverb of conjunction; *and, alſo, for, but, ſo, thus, therefore:* ſecondly when preceded by לא *not*, it is an adverb of denial or ſeparation; *neither, nor, either, or,*—Thirdly of time; *now, juſt now, then, the inſtant, immediately, as ſoon as, juſt as, in the mean while, when, ſince, after, ſoon after, ſome time after, for ſome time after, after this*—It is alſo oftentimes to be omitted in the tranſlation as redundant; be turned by the infinitive, ſubjunctive moods, or otherwiſe as may ſuit beſt. * The Tranſlators have attended moſtly to the firſt and ſecond uſe; as in Exod. 20. 4. Deut. 5. 8. ו is rendered *or*; in Exod. 20. 10, 14. Deut. 5. 14. Pſ. 1. 1. and many other places it is rendered *nor*, and ſo it ought in Gen. 2. 6. "nor had a miſt aſcended from the earth to water the whole face of the ground:" But to the third uſe they have not been ſufficiently attentive; and hence, to ſay nothing of the ill diviſion into chapters and verſes, an inconvenience which all men of ſenſe complain of, † the connection on many occaſions appeareth not ſo eaſy: And this is one cauſe why the tranſlation oftentimes is not ſo agreeable to the Idiom of the Engliſh, or to that of any other language. The rules concerning ו converſive ſeem to have diverted moſt men from ſeeing the accuracy and comprehenſive meaning of the Hebrew tenſes. Indeed it is no wonder, that the Hebrew tenſes ſhould be miſapprehended, ſince even thoſe are miſtaken in Latin and Greek, as is abundantly evident from tranſlations and modern writers of Latin. It is true, the conſtant uſe of the conjunctive ו is very peculiar; and to accommodate things

* See part 2d. p. 84. † See Lock pref. to St. Paul's Ep.

things to the Idiom of other languages the Hebrew perfect with ו prefixed muſt very often be rendered as our future, and the Hebrew future as our perfect, pluperfect and preſent: yet this doth not invalidate their accuracy in nature and idea. Neither is ו prefixed to the Verb always converſive, inſtances to the contrary might be produced without number: let the following ſuffice. ויהי מבדיל *and let it divide*, not it divided; * וירדו *and let them have dominion*, not they have dominion; † והשקה *and watered*, not ſhall water; ‡ והיה *became*, not ſhall become. ‖ If the Tenſes are truly ſtated in part the ſecond, § as is attempted, from nature and uſe; the Reader may thence be enabled to conceive and expreſs them rightly, without the addition of any more examples.

The introduction of Perſons is in no writings obſerved with ſo much nature, variety and beauty as in the ſacred. How familiar and pleaſing is the dialogue throughout the Goſpel of St. John! How full of awe and concern that between God and Cain! ** What Oratory ever prevailed like that of St. Peter, Stephen and St. Paul? †† Nothing can be finer than the contraſt in the ſpeeches of Tertullus and St. Paul. ‡‡ The Epiſtles of the Apoſtles to the Church of Antioch, of Felix to Claudius make an agreeable variety. ‖‖ Where ever did the grandeur of heroic poetry appear ſo ſuperior and ſtriking as in the triumphant ſongs of Deborah and Moſes? *†* or in Iſaiah's bitter taunt at the fall of Babylon? *‡* Where did ever mournful Elegy complain in more affecting ſtrains than in the lamentation of Jeremiah, *‖* or in that of David over Saul and Jonathan, and

* Gen. 1. 6. † Ib. 26. ‡ Gen. 2. 6. ‖ Ib. 10. § p. 52, 99, 108. ** Gen. 4. †† Act. 2. 14. 71. 17. 22. ‡‡ Act. 24 25. ‖‖ Act. 15. 23. 23. 26. *†* Jud. 5. Exod. 15. *‡* Iſa. 14. 4. *‖* Jer. 9. 1. Lam. 1. &c.

and over his ſon Abſalom? * Great part of the Scripture is perfectly dramatic, repreſenting things, perſons and actions as in real life. How delightful the ſcene or interview between Adam and Eve, † between Abraham's ſervant and Rebekah, and that between Iſaac and Rebekah! ‡ Nothing is here exhibited to view but pure nature and innocence; nothing indecent, *quod incredulus odi.* ‖ How pleaſing and full of incidents is the hiſtory of Joſeph and his Brethren! What real court of judicature was ever more ſtriking and awful than that deſcribed in the Acts of the Apoſtles; Feſtus on the Judgement ſeat, King Agrippa with other Perſonages ſitting by him, Paul at the Bar and his accuſers ſtanding around? § but no part is more ſtriking than Paul's defence of himſelf, his acquittal, and the Council breaking up: ** "And when he had thus ſpoken, the King roſe up, and the Governor and Bernice and they that ſat with them; and when they were gone aſide, they talked between themſelves, ſaying, this man doth nothing worthy of death or of bonds: then ſaid Agrippa unto Feſtus, this man might have been ſet at liberty, if he had not appealed unto Ceſar." The introduction of the Creator in the firſt Chapter of Geneſis, commanding things into Being, is as much ſuperior to any machinery in the greek and latin Poets as heaven is to earth, or reality to fiction. "And God ſaid, let there be—let the waters be gathered into one place, and let the dry land appear—let Luminarys be in the expanſe of heaven to give light upon the earth:" But not, let man be; a divine council is held on this occaſion: "Let us

* 2 Sam. 1. 19. 18. 33. David's lamentation over Saul, and Iſaiah's inſultation over Babel are turned into elegant Latin verſe by Dr. Lowth in his deſervedly admired work on the Hebrew poetry. † Gen. 2. 23. ‡ Gen. 24. ‖ Hor. de ar. poet. line 188. § Act. 25. 6, 7. 23. ** ch. 26.

us make man in our image, after our likeneſs." Longinus and Boileau both diſcerned a ſublimity in theſe paſſages, though neither ſaw where it lay: The former ſuppoſed it to lie in the ſentiment, the latter in the tenſes; but it can be found only in the introduction of perſon. No ſublimity would have appeared had the facts been barely related in this or the like manner: God commanded light to be—God cauſed the waters to be collected into one place, that the dry land might appear—God fixed Luminarys in the firmament of Heaven to give light upon the Earth. The juſtneſs of this obſervation will evidently appear from a real caſe by comparing St. Matthew and St. Luke, who barely relate the action of our Saviour calming the ſea, with St. Mark, who introduceth him doing it in perſon. "He rebuked the winds and ſea; and there was a great calm: * He rebuked the wind, and ſaid unto the ſea, peace, be ſtill; and the wind ceaſed and there was a great calm." † Here the matter of fact is the ſame in each writer, though not the ſublimity in the manner of repreſenting it. *Parvis componere magna*—to compare divine realities with human fictions if it may be allowed, I would offer that paſſage in Virgil, ‡ where Neptune is introduced ſtilling the ſtorm, raiſed by Juno.

Eurum ad ſe Zephyrumq; vocat; dehinc talia fatur:

"Neptune calleth to the winds, and ſaith"—what? not peace, be ſtill in character of Deity; but like a violent ſcold raves and threatens only:

Quos Ego—ſed motus præſtat componere fluctus.

I'll—but hold, I had better allay the ſtorm." Here the ellipſis, *quos ego*, and ſelf-correction, *ſed motus*—might

* Mat. 8. 26. Lu. 8. 24. † Mar. 4. 39. ‡ Æn. 1. 131.

might well enough become the weakneſs of man, but ſcarcely the perfection of Deity: Yet what is more out of character the correction avails nothing; he is carried away with the ſame paſſion in the next lines.

Poſt mihi non ſimili pœna commiſſa luetis.

" Next time I catch you offending, you ſhall not come off ſo eaſily."

Sic ait, & dicto citius tumida æquora placat,
Collectaſq; fugat nubes, ſolemq; reducit.

Theſe are the only lines, which carry ſo much as the appearance of ſublimity in them; and even theſe come ſhort of the true ſublime, becauſe it is not ſaid, " He rebuked the wind, and ſaid unto the ſea, peace, be ſtill; and inſtantly the ſeas were calm, the clouds diſſipated and the ſun ſhone out:" But in the way of mere narration, " immediately he calmed the ſea, diſperſed the clouds and made the ſun ſhine out."

The ſacred writers knew when and how to be lofty, and when to be plain and familiar. It is St. Paul's glory, that he preached not with wiſdom of words, and excellency of ſpeech; * on which St. Jerom hath remarked, that the Apoſtle here ſpake in earneſt and not in ſtrains of humility: Origen ‡ alloweth, that the Apoſtles accommodated their language τῇ ἰδιωτείᾳ τȣ̃ πληθȣ̃ς to the plain way of ſpeaking in uſe among the common people: St. Chriſoſtom alſo is for allowing the want of learning in the Apoſtles, καταγορῶμεν ἀποςόλων ὡς ἀμαθῶν. ‖ From theſe conceſſions of the Fathers perhaps it is, that ſome moderns have taken ſo much liberty in depreciating the ſtyle of the new teſtament writers more than from their own

* 1 Cor. 1. 17. 2. 1, 4. ‡ Contra Celſ. ‖ Hom. 3. on 1 Cor.

own real judgement in the original : For they could know Greek only as a dead language ; and yet they have found fault with greater licence than even writers, who knew it as a living language. Theſe men ſit in judgement upon the ſacred Penmen with great peremptorineſs, and conſtantly condemn them for I know not what Hebraiſms, Soleciſms, Barbariſms ; nay they will ſcarcely allow them the credit of writing at all, becauſe forſooth they do not always write as a Plato or Demoſthenes : But the Fathers allow the accuſations of unlearnedneſs in the Apoſtles occaſionally only, and not that their ſtyle was in general common and inelegant ; as Origen ſaith, they ſpoke the language of the moſt reputed for learning τῶν πεπαιδευσθαι νομιζομένων as well as that of the common people. And what is more to the point, they juſtly plead that ſuch accommodation of language to the unlearned redoundeth to their praiſe and glory ; becauſe by this means only revelation could be of uſe to the generality of mankind. Thus the wiſe antients knew how to admire the ſeeming blemiſhes of the Apoſtles, and improve them into real beautys ; whilſt ſome modern Critics are raſh enough to condemn them ; who ſeem to be wiſe in their own conceits and prudent only in their own eyes, hardy Bolinbrooks ; of whom even the Saviour of the world was forced to ſay, " I thank thee O father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes." The Goſpel is preached to the poor, to humble ſinners ; not to the opinionated wiſe, nor the ſelf-ſufficient righteous, the whole who want no phyſician. The ſtyle of the ſcriptures occaſionally and when requiſite is truly ſublime and elegant ; on the contrary, where plaineſs is required, as in narrative and preceptive parts, nothing can be more familiar,

and therefore really excellent, if the obſervation of Ariſtotle be juſt, " that to write well in any language a man ought moſtly to ſpeak as do the common people, but always to think as the wiſe;" and to much the ſame purpoſe that of Cicero, " in ſpeaking it is a very great fault to depart from the uſe of common language and common ſenſe." *

Thus we have conſidered the ſtyle of the profane and ſacred writers not like moſt writers on this ſubject by a mere ſelection of particular beautys; but have examined them by ſuch rules as teach a ſurvey of the whole: And I hope theſe rules make it appear that the ſcriptures, particularly the Old Teſtament, are the great treaſury of all magnificence and ſimplicity, that it is poſſible to conceive in thought, or expreſs in language.

* Dicendi omnis ratio in medio poſita, communi quodam in uſu atq; in hominum more & ſermone verſatur—in dicendo vitium vel maximum eſt a vulgari genere ſermonis atq; a conſuetudine communis ſenſus abhorrere. De orat. L. 1.

DISSERTATION the Fourth

ON

The ART of juſt SPEAKING.

THE art next to writing well is that of ſpeaking well; which crowns the whole. Juſt ſpeaking, which the Latins name *pronunciatio*, is of ſuch importance, that no one can neglect it without depriving eloquence of its chief ſtrength; nay a good delivery will ſet off even an indifferent compoſition: For the greateſt part of an audience are ſtruck not ſo much with what is ſaid as the manner of ſaying it; which manner may be conſidered to be ſuch as is either requiſite and proper, or ornamental and graceful.

The requiſites of ſpeaking in public, without which a man ought to be even aſhamed to ſpeak, are diſtinctneſs in pronunciation, audibleneſs of voice, and propriety with reſpect to quantity, ſtops and emphaſis.

Diſtinctneſs in pronunciation will be effected, when there is no defect in the organs of ſpeech, nor any miſapplication of them; but where to each vowel and con-

ſonant is given their proper power, free of all affectation, hurry and drawling. If the organs of ſpeech be defective, which indeed is happily ſeldom the caſe, it is ſcarcely in the power of art to rectify them: But their miſapplication, which very often is the caſe, may by care and attention always be rectified. The moſt remarkable miſapplications in the organs of ſpeech are what we commonly call ſtuttering or liſping; both committed in reſpect to the conſonants. Stuttering is owing to a retention of the tongue too long in its poſition to the teeth, palate and throat at the beginning of a word: Thus for inſtance in *Tree*, *Lord* and *God*, the tongue is confined to the teeth too long in the formation of *t* in *Tree*, to the palate, of *l* in *Lord*, and to the throat, of *g* in *God*. The way then to correct theſe *hæſitationes linguæ* is to remove the tongue quick in the formation of ſimple ſounds. Liſping is a fault incident chiefly to children, and may eaſily be corrected, as being nothing elſe but the improper uſe of the aſpirate *th*: thus inſtead of *Sir*, a child is apt to ſay *thir*. Affectation, which not a little ocaſioneth indiſtinctneſs, is the improper changing of open and long vowels into narrow and ſhort; * the dropping of conſonants, or ſounding them very ſoft and with imaginary politeneſs. Thus *commandment*, *God*, *ſalvation*, *pardoneth*, *abſolveth*, *madam*, ſome affect to pronounce *commeanment*, *gad*, *ſalveation*, *pardons*, *abſolves*, *meam*. Attending ſometime ago to the pleadings at the King's Bench Bar I was much offended by a certain Gentleman continually addreſſing the late chief Juſtice with the title of my *led* and your *ledſhip* inſtead of my *Lord* and your *Lordſhip*. If Gentlemen, to ingratiate themſelves with the Ladys, Sardanapalus-like think affectation neceſſary in converſing with them, they would do well to

* See part 1ſt. p. 9.

to confine the prim mouth and ſoft voice to thoſe occaſions only, and when they ſpeak in public aſſemblys to aſſume the voice and ſpeech of a man; that we may not have a female ſenate, nor women to ſpeak at the Bar, or in the Church: Sit in primis lectio virilis, & cum ſuavitate quadam gravis. * Another cauſe of indiſtinctneſs in pronunciation is a ſhort and quick way of ſpeaking. This muſt be corrected by taking more time and leiſure; though caution ſhould ſtep in to prevent falling into the other extreme of a lifeleſs, or whining pronunciation. And here the ſame advice, that was given for the reſerving of affectation to female aſſemblys, may be given to the whining tribe, that they would confine themſelves and their cant within conventicles, to dullneſs and perverſeneſs, and not come with it into the church.

The next requiſite is audibleneſs of voice, the being neither too ſoft nor too loud; but ſuiting the voice to the greatneſs or ſmalneſs of the place and audience. The voice ought not to be too low, becauſe then what is ſaid is heard not at all by thoſe that are at a diſtance, and with difficulty even by thoſe, who are near; nor ought it to be too loud, becauſe it is then apt to produce confuſedneſs of ſound to the audience as well as inconvenience to the ſpeaker himſelf. With reſpect to ſpeaking low one fault ſhould be carefully avoided, which is that of too ſudden and diſtant fall of the voice at the end of a ſentence ſomewhat like falling from level ground into a pit: The period ought always to be audible; becauſe it is the concluſion of the ſenſe.

A third requiſite is a due regard to quantity. It is not often, that any groſs miſtakes are committed in this reſpect by public ſpeakers, who obſerve the length and ſhortneſs of ſyllables pretty exactly and agreeably to general

* Quint.

neral cuſtom: Yet ſome words there are in which they differ, ſuch as whether it ſhould be *accádemy*, or *accadémy*; *índuſtry*, or *indúſtry*, and many other words, particularly proper names in the Bible. It were to be wiſhed therefore, that ſome learned Lexicographer would carefully fix the quantity of words with proper reaſons for the conſultation of thoſe who are apt to hurt the ear with improprietys: This is greatly attended to by Mr. Johnſon in his dictionary. Some I have obſerved to pronounce the laſt ſyllable long of all words ending in *ite* like *finite*; ſo *infinite*, *intuitive*, *negative* not *infinite*, *intúitive*, *négative*: but ſurely notwithſtanding any reaſons a man may draw for this practice from the latin quantity, he muſt appear particular and pedantic; and is certainly wrong, if general cuſtom of pronunciation be any good rule.

The laſt requiſites and of moſt importance are ſtops and emphaſis; by which the ſpeaker is to convey ſenſe and force: For whoever in theſe particulars is a good reader, will be a good interpreter.

A ſtop is a pauſe or taking off the voice in a certain time not for the ſake of taking breath, but to expreſs a ſeparation in the parts of ſpeech, and point out their dependence. A juſt obſervance of ſtops therefore will illuſtrate the ſenſe, but an improper uſe will obſcure it, either in ſpeaking or writing. For example; "Ye that have followed me in the regeneration when the ſon of man ſhall ſit on the throne of his glory ye ſhall ſit upon twelve thrones"— ‡ In this ſentence there will be a great difference either as a ſtop is made after *followed me*, or after *regeneration*; and the queſtion may be which is true? I ſhould ſuppoſe the ſtop ought to be after *followed me*, and that *in the regeneration*, of which *when the*

‡ Mat. 19. 28.

the ſon of man ſhall ſit on the throne of his glory is explanative, is connected with *ye ſhall ſit*. Again, "from the Gentiles; unto whom now I ſend thee to open their eyes"— † Here the infinitive *to open* is in the bible falſly ſeparated from *I ſend* by a comma, and thrown into another verſe: Hence inattentive readers are led to ſtop abſurdly at *I ſend thee*, and ſink their voice as if it finiſhed the ſenſe; ſo they do in the exhortation of the common prayer after "when we aſſemble and meet together"—To do what? The infinitives immediately following declare what, namely, to render thanks, to ſet forth his moſt worthy praiſe, and to aſk thoſe things which are requiſite and neceſſary as well for the body as the ſoul. "Favourably, with mercy hear our prayers" ‡ So ought this ſentence to be ſtopped with a comma after *favourably*, ſeparating it from *with mercy*; which is added in the nature of another adverb for the ſake of amplification; as if it had been ſaid, "favourably hear our prayers, with mercy hear our prayers:" In like manner ought to be ſtopped this ſentence; "and we worſhip thy name ever, world without end." § To enumerate all the miſpointings in the bible and common prayer would be endleſs; which, without great care, will ſubject the reader to continual miſtakes. Indeed the method of ſtopping will often be found very abſurd in moſt writings, if we may judge of it by this definition, that a ſtop is a pauſe in a certain time not for the ſake of taking breath, but to ſeparate the parts of ſpeech, to divide ſentences and at the ſame time point out their relation and connection. The marks of ſtopping in uſe with us are four, called, comma, ſemicolon, colon and period; which would ſerve well enough, provided they were

† Act. 26. 17. ‡ In the Litany. § In the *te Deum*.

were always judiciouſly applied: To aſſiſt their application therefore I would offer the following remarks.

The comma is a ſhort reſt in a ſentence itſelf, made uſe of to point off participles, words in appoſition, a relative from the antecedent, conjunctive particles when they couple words not immediately in conjunction but ſtanding at ſome diſtance, the nominative caſe when ſeparated from the verb by the intervention of a relative before another verb, and on many other occaſions; of which it may be neceſſary to exemplify only the two laſt. "Man that is born of a woman hath but a ſhort time to live and is full of miſery." Here the nominative caſe *man* is parted from the verb *hath* by the ſentence *that is born of a woman* intervening, and the conjunction *and* coupleth not immediately between *live* and *is*, but between *hath* and *is*; therefore let the ſentence be ſtopped thus: "Man, that is born of a woman, hath but a ſhort time to live, and is full of miſery." Some make it a practice to ſtop the time of a comma after every two or three words, even though the ſenſe ſhould require no pauſe; by which means they delay words in immediate connection, and are tireſome to the Hearer: This therefore is an exceeding ill practice and ought to be avoided: Some again read on till they are out of breath, and often are forced to ſtop improperly.

The ſemicolon and colon are longer reſts, implying that the thought is finiſhed only in part, and carried on with ſome variety in a new ſentence; that ſome inference is made, or ſome reaſon aſſigned: The period is a full ſtop at finiſhing the whole thought; as thus: "Man, that is born of a woman, hath but a ſhort time to live, and is full of miſery: He cometh up and is cut down like a flower; he fleeth as it were a ſhadow, and never continueth in one ſtay."

Emphaſis

Emphaſis † is the pointing out ſome eminent word with ſome little force and elevation of voice: Many are apt to give too ſtrong a force, which it is even painful to hear. In a ſentence are always one or more words, that require emphaſis; while others are to be run off lightly and haſtily. To make many obſervations on emphaſis would be tedious, and, one would think, unneceſſary; yet ſome remarks may be requiſite: For ſo extremely abſurd are many in this point, laying a ſtreſs upon words they ought not, that they may be ſaid to place an emphaſis upon every word; nay, even on the very ſyllables and letters. I have obſerved ſome to be guilty of this fault on the letter *ſ* chiefly when final; which is a kind of hiſſing or ſerpentine ſound particularly diſagreeable to the ear, and too often occurring in the engliſh language: It ought therefore to be touched eaſily and lightly as poſſible; and ſo ought all unemphatic words.

1ſt. The article *the*; prepoſitions; the adverbs *and*, *not*, *neither*, *nor*, *or*, *ſo that*; auxiliary verbs, ſuch as, *have*, *do*, *may*, *can*, *is*, * and pronouns; all theſe are to be touched lightly, without any emphaſis unleſs they ſtand in oppoſition, in the way of antitheſis, either expreſſed or implyed.

2d. *Now*, when an adverb of time, as, "when did you come? Juſt *now*," is emphatical; but not, when an adverb of reaſon, ſomething like *igitur* in latin: as, "now then we are embaſſadors for Chriſt"—*Both*, when a numeral adjective, as, *both* of us, is long and emphatical; but not, when uſed as a couplative with *and* like *et et* or *que que* in latin, as, *noctesq; diesq;* both night and day; "both now and ever vouchſafe to hear us, O Chriſt." This uſe of *both* is very frequent in the bible and common prayer; and it ought to be pronoun-

† Ἔμφασις from ἐμφαίνω to place a thing in ſight, or make it manifeſt.

* See part 2d. p. 54, 55.

ced light and ſhort as poſſible, as if written, *buth*, with *u* very ſhort. * In the ſecond collect for evening prayer, "that both our hearts may be ſet to obey thy commandments," to hear *both* read long, as it generally is abſurdly, like a numeral adjective, confuſeth the hearer by bringing to his imagination the idea of two hearts in man inſtead of one. *There*, when an adverb of place, as, *there* in that place, is emphatical; but not, when uſed before the verb in the room of a nominative caſe, † as, "let there be light; and there was light—and there is no health in us:" on theſe occaſions it ought to be pronounced ſhort, as if written *ther*; which I have ſeen ſo diſtinguiſhed properly enough. *For*, when an adverb of reaſon ‡ ought to be diſtinguiſhed with ſome little force from *for* a prepoſition, the ſign of the dative caſe. ‖ *That*, when a pronoun demonſtrative, as, *that* man, is emphatical; but not when a relative, as, "man that is born"—or an adverb like *ut* and *quòd*, as, "I have told you beforehand, that when it is come to paſs"—*And*, if a ſentence intervene between the word which it joineth, ſhould receive ſome little point and ſtop, as; "*and*, when you have done all that is commanded you, ſay, we are unprofitable ſervants—*and*, that they may truly pleaſe thee, pour upon them the continual dew of hy bleſſing." *Too*, when comparative, as, *too much*, is emphatical; but not when an adverb in the ſenſe of *alſo*, *likewiſe*, *as well as other things*; as, "language too hath its elements." Laſtly, all antecedents § are emphatical; as, "unto *me* who am the leaſt of all Saints—*man* that is born"—ſo are all words in antitheſis; as, "*man* not *woman* ought to have the pre-eminence by nature and the laws of God: The *Scribes* and *Phariſees*

* See part 1ſt. p. 10. † See part 2d. p. 92. ‡ See part 2. p. 87. ‖ part 1ſt. p. 24. § part 2. p. 47.

Jees ſay, thou ſhalt love thy neighbour and hate thine enemy; but *I* ſay unto you, love your enemys—forgive us *our* treſpaſſes, as *we* forgive them that treſpaſs againſt *us.*"

So much for emphaſis of words; beſides which there is alſo that of ſentences. In the ſcriptures a difference ought to be obſerved between the mere narrative parts, and the didactic; the one ſhould be read familiarly, and the other with gravity and authority; though great care ſhould be taken of extremes, not to be too light nor theatrical. For example, ſuppoſe you were to read in St. Matthew ch. 4. from v. 23. to v. 2. of the fifth chapter, all which is narrative; and then go on to the end, the whole of which is preceptive or didactic; if you read both alike, neither will have any effect: or ſuppoſe you were to read the firſt chapter of Geneſis, you ought to be more important and pompous when God ſpeaketh "let there be light" than when the Hiſtorian "and there was light." Can any one read the melting lamentations of Jeremiah in an uncomplaining ſtrain? "All her people ſigh; they ſeek bread; they have given their pleaſant things for meat to relieve their ſoul: See, O Lord, and conſider; for I am become vile. Is it nothing to you, all ye that paſs by? behold and ſee, if there be any ſorrow like unto my ſorrow, which is brought upon me; wherewith the Lord hath afflicted me in the day of his fierce anger." The reader ſometimes even in the compaſs of a ſingle chapter hath occaſion to perſonate different characters; and therefore ſhould be different in his manner of ſpeaking according to the tenor of each character. The ſevere reproach "ye ſerpents, ye generation of vipers—go, tell that fox—get thee behind me ſatan, to Peter"—have another kind of force in the mouth of the meek, compaſſionate Jeſus

than they would in that of the Apoſtles, who were for commanding fire from heaven to conſume their opponants: So hath the anſwer "nay verily; but let them come themſelves, and fetch us out" * in the perſon of Paul than in that of a rude Clown. Let the reader then picture to himſelf the real character in nature, he is to perſonate, and he will not be lifeleſs nor liable to over act his part; but will impreſs the word of God upon the hearers with ſenſe and becoming energy: In ſhort, let a perſon conſider how he ſhould ſpeak the ſame thing in private converſation, and it will help him to deliver it with much propriety in a public aſſembly; with as much propriety as the requiſites of juſt ſpeaking can furniſh him.

The ornaments of juſt ſpeaking are perſon, voice, accent or intonation of voice, and geſture.

A good perſon of proper height and pleaſing countenance is an ornament very commanding and agreeable, but the gift of nature, not of art; though art may help a man to make the moſt of his perſon.

Voice is likewiſe the gift of nature. This in man the maſters of muſick have diſtinguiſhed by the name of counter-tenor, tenor, tenor-baſs and the true baſs. The firſt is a few tones under the treble or boy's voice; the ſecond is under the counter-tenor ſo as to be an octave to the treble; the third is made up partly of the tenor, and partly of the true baſs; which laſt is the deepeſt, and oftentimes hath the greateſt compaſs in nature. The beſt voice then for ſpeaking in public is in general the tenor and tenor-baſs; the counter-tenor being rather too ſhrill, and the true baſs too deep except in ſolemn, ſententious parts, which have their greateſt effect from the true baſs only. The voice itſelf is indeed the gift of

* Act. xvi. 37.

of nature; but with reſpect to the tone it is extremely in the power of affectation, or ill habit to hurt it, and of art to improve it. The moſt remarkable ill tones are perhaps ſuch as ariſe from what is called ſpeaking through the noſe and in the throat. Of guttural tones there is great variety. Some are like the bleating of a ſheep, or noiſe of a raven; ſome reſemble the croaking of a frog, and quacking of a duck: All which ſeem to be owing to ſome trick of compreſſing the wind pipe in ſuch a manner as to confine the tone in the throat inſtead of letting it paſs freely out. The voice is alſo often hurt by another trick; that of ſhutting the teeth, and confining the tone within the mouth inſtead of opening the teeth and lips properly ſo as to bring it out with fulneſs and rotundity. The ready way to mend theſe ill habits, ſome perhaps may ſay, is to conſult thoſe who are ſkilled in muſick, eſpecially in the vocal part; and indeed ſo it would, were they not many of them guilty of the very ſame faults themſelves: But perhaps the ſureſt method is to ſtudy carefully the formation of ſimple ſounds by the organs of ſpeech. *

Accent is in Engliſh the ſame as Quantity, making that ſyllable long, on which it is laid, and the other ſyllables ſhort: Thus in *induſtry*, if the accent be placed on the antepenultima, ‡ the other two ſyllables are pronounced ſhort; but if on the penultima, the firſt and laſt ſyllables are made ſhort. From this application it is that ſome men ſeem to have been extremely miſled in their reaſoning on the uſe of the greek accents; as if in that language accent implied quantity the ſame as in Engliſh: but nothing leſs. For accent, *accentus* in latin from *accino* i. e. *ad* and *cano*, the ſinging to ſome tune or muſical inſtrument, and προσῳδία in greek, both ſignify

* See part the 1ſt. ch. 2. ‡ See part the 1ſt. p. 13.

ſignify the tone or raiſing and falling of the voice; as, the acute ´ is the elevation of the voice upon a ſyllable, the grave ` is the depreſſing or ſinking of it, without any regard to quantity; the circumflex ~ is both raiſing and falling, unharmoniouſly, as in whining and canting, but agreeably, as in the muſical apogitura; which when neatly executed is a grace in ſinging and playing perhaps the moſt pleaſing of all. It is worth obſerving that the accute, grave and circumflex are the only poſſible accents in nature; though they may differ greatly in degrees of elevation and depreſſion; and accordingly the Jews have many marks to expreſs ſuch degrees. Quantity then may be conſidered as the *time*; and accent, the *tune*: *Poetæ canunt*, as obſerved by Quintilian; ſo ſay Homer, Virgil and Milton.

Μηνιν ἄειδε, Θεὰ ——
Arma virumque cano——
Of Man's firſt diſobedience ——
Sing heavenly muſe.

Every line in Homer and Virgil, to ſpeak in muſical terms, conſiſteth of ſix bars in common time, to be meaſured by ſix beats of the foot, called by the Greeks ἄρθις and θέσις, that is, up and down: Hence this kind of verſe is named hexameter. For example.

Arma virumque cano, trojæ qui primus ab oris.

Was this attended to, no queſtion would ariſe, whether Greek ſhould be read by quantity, or accent? For it would convince us, that neither method as commonly in uſe can poſſibly be the true; becauſe the meaſure and harmony of ſyllables is frequently if not equally deſtroyed by the former as by the latter. 'If for example you pro-

pronounce ἄνθρωπος by accent like *induſtry*, you make the penultima ſhort, which is long by nature; but if by quantity, you make the antepenultima ſhort, which is long by poſition, like *indúſtry:* ſo in οὐλόμενην,* where the pronouncing by quantity and accent happen to agree; but it is to deſtroy the meaſure by making the antepenultima long, and the firſt and laſt ſyllables ſhort. It may with truth be affirmed that the greek and latin Poets are read by us neither in time nor in tune, and that could Homer and Virgil hear their lines pronounced in our Schools, either might juſtly remark, *ſi cantas, male cantas.* It will be aſked then perhaps, what is the true method? This queſtion I ſhall not pretend to ſolve; nor if I could ſolve it, ſhould think it of much importance; becauſe it is not material how we pronounce a dead language: If we can underſtand it, that is ſufficient. What therefore I would conclude from this reaſoning is, that by accent is meant intonation of voice, that it cannot poſſibly mean quantity, and that they ought not to interfere with each other; but both ſhould be obſerved, if we would aim at propriety.

The intonation of voice is next to be obſerved in ſentences: And here to ſhew the ornament it may be right firſt to expoſe the deformities; which are two, a ſameneſs of tone, called, monotony, and uncertainty of tone.

Monotony I would conſider to be of two kinds. The firſt is the continuation of the voice on one ſingle tone; as in cathedral ſervice. This kind of monotony or chanting, as it is uſually called, was wiſely ordained for ſpacious Cathedrals, and is certainly more agreeable to the ear, eſpecially if performed well, than the ſecond kind, a uniformity in raiſing and falling of the voice; where the tune, if I may ſo ſpeak, is alike in every ſentence.

* Hom. Lib. 1. l. 2.

tence. Some begin every ſentence with the ſame tone elevated, and ſink alike: others riſe from a depreſſed tone, and then fall uniformly; keeping as it were in a circle.

Uncertainty of tone is when the ſpeaker lets his voice as it were run up and down wild, without any modulation at all. This is a habit of ſpeaking more diſpleaſing than any kind of monotony, and leſs capable of conveying the ſenſe of what is ſpoken.

Sameneſs of tone is tireſome to the ear, but uncertainty ſhocks it ſomewhat like muſick without harmony; and variety only well diſpoſed can raiſe delight. This the human voice is wonderfully capable of exciting; becauſe it can execute not only all the perfect tones, but divide each tone into very minute parts. The true modulation of the voice then may be thought to lie between the two extremes of monotony and deſultorineſs; but how to attain it is the difficulty. For though it were eaſy to give directions to another in perſon; yet to convey the ſame in writing is ſcarce poſſible by reaſon of our inability to deſcribe ſounds: However I will offer a few hints to the reader, which he muſt apply to practice, and improve upon, as well as he can.

Firſt, to avoid a monotony let the ſpeaker now and then vary the key in beginning of ſentences, with the pitch ſometimes higher according to the length of the ſentence, and ſometimes lower: But

Secondly, in whatever key you begin, a kind of harmony natural and ſuitable to it ſhould be preſerved throughout in riſing and falling.

Thirdly, in a ſentence let the governing words for the moſt part bear the ſuperiority in ſound over the governed, and the leading part of a ſentence over the connected, which muſt be expreſſed with the voice ſomewhat

what depreſſed in a gradual deſcent to the Period:

Fourthly let the cadence be different and deeper in proportion to the finiſhing of the thought, or point of diſcourſe. After a ſemicolon, or colon properly placed, the voice may ſometimes be a little elevated, as it were half a tone; but ſhould never be depreſſed much below the tone in the preceding words. Whoever can recollect the late Arch-biſhop, Doctor Herring's manner of ſpeaking, may form ſome conceptions of this. Take for inſtance the Lord's prayer; which conſiſteth of ſeveral ſhort ſentences, connected with each other, and finiſhing with the Amen: I would point it thus. Our father, which art in heaven, hallowed be thy name: thy kingdom come; thy will be done in earth, as it is in heaven: give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory for ever and ever: Amen. This prayer was always pronounced by that Prelate with great ſolemnity, and with as great propriety; but to hear the generality read it would lead one to call in queſtion their underſtanding, and doubt whether they ever prayed in earneſt and with a ſenſe of filial awe to the father of mankind in their lives. It will contribute to variety and harmony, if the elevation of voice be made on ſyllables by the greek rules of the accute accent.†

Laſtly, it is too common a fault to expreſs the interrogation always with an elevation of the voice on the laſt word; whereas the queſtion itſelf will often lie in the firſt word: as thus. "Where is Abel thy brother? How can I do this great wickedneſs, and ſin againſt

 God?"

† See the Append. to part the 2d. p. 112.

God?" The elevation therefore ought to be on the word, which hath in it the force of the interrogaton. Theſe rules of pronunciation are drawn from nature; and the reader in reducing them to practice muſt ever keep her in view. For as ſinging is, or at leaſt ought to be, a better and more melodious way of ſpeaking; ſo ſhould elocution reſemble converſation, only more heightened aad graceful.

The laſt ornament is geſture; by which is meant the attitude of the body, and the motion or action of the hands and countenance: in ſpeaking of which I ſhall confine myſelf to the pulpit.

Firſt then, the attitude of the body ought moſtly to be erect; ſometimes in a leaning poſture over the pulpit, eſpecially in addreſſing yourſelf to the audience, and for the better throwing out the voice; ſometimes alſo inclining on each ſide as it were to ſhew an equal regard to the whole congregation. There are likewiſe certain proprieties in the motion of the hands; but as our pulpits will ſcarcely admit of them, I paſs over this action to that of the countenance.

Secondly, the countenance, that is the face and eyes, is the great index of the paſſions; and by it the ſpeaker may on many occaſions prevail more upon his audience than by language: For a look oftentimes hath in it more force than words, or even blows. The countenance of a Preacher then ſhould in general be open and pleaſant, yet grave and ſerious: when and how to alter this frame the beſt guide to the ſpeaker will be his own ſenſations of what he is delivering to the audience, and the paſſion he would excite in them. The eyes, in ſpeaking to the audience, ſhould be directed to each part of it with a modeſt and decent reſpect; but upwards, towards heaven in prayer to God, and at the ſolemn men-

tion

tion of his name. So far at leaſt action may be admitted among us, and thought neceſſary even to ſhew a ſpeaker to be alive: yet how few ſtudy to avail themſelves with even this! You may often ſee a ſtalled Theologiſt lolling with his arms on the cuſhion, fixed and motionleſs reading his audience to ſleep, or into worſe diſpleaſure. But can ſuch be thought embaſſadors from heaven? Is it thus, that in Chriſt's ſtead they are to exhort and pray, "be ye reconciled to God?" Such indolence and indifference give too much cauſe to call in queſtion their earneſtneſs and ſincerity in feeding Chriſt's flock, and to ſuſpect that "they came not in by the door, but climbed up ſome other way:" Others again, to whom is left the office of prayer, you will hear read the fineſt form in the world, and the declarations of God without furniſhing themſelves with even the requiſites of juſt ſpeaking; and thereby loſe their influence, if not ſubject themſelves to contempt. If a Demoſthenes, a Cicero, a Pitt with only the arts of ſpeaking, and mere worldly conſiderations can rule an audience; how more abſolutely may a Preacher preſide with the ſame weapons in one hand, and the word of God in the other? The knowledge of language in all its parts, but above all in its force as ſpoken is befitting no perſon more than a Preacher, and in no one is its want more diſhonourable. No nation perhaps can boaſt of more good writers than this, and of fewer good ſpeakers; which is certainly owing to the not making elocution a part of our education: We take great pains to give our Youth a taſte for compoſition and writing well, not inferior to the Greeks and Romans; but none for ſpeaking well, though it hath ever been eſteemed the finiſhing qualification in the character of an Orator.

F I N I S.

Written by the same Author,

The Antiquity, Evidence and Certainty of CHRISTIANITY by prophecy, set forth in three Sermons.

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